The Universalist Leader

A Journal of Tomorrow

Boston May 20, 1922 Chicago

The University a Holy Place

IT is the birthright of youth to start anew. Once to burst out from the coffin of the past and survey the world with clear and open eyes. The vision may fade. The cloud-capped towers and gorgeous palaces may dissolve and leave not a rack behind. But not for you!

You come here ostensibly to "get on"—how I loathe the words—to win for yourself position, power and importance in the world that calls itself great, to train for this or that profession or calling, to enable you to hew your way and distance your competitors in the race of life.

But what have these tawdry ideals of by-gone far-off unhappy days to do with your Alma Mater or with you? Leave them, at least, until you are out in the world that calls itself great, and, while you are here, live in the world that is great, in the realm of expanding ideas and the rapidly widening horizons of truth.

Were all the powers of darkness in dominion over her, yet is the university a holy place, where year by year congregate pilgrims in the greatness and generosity of youth, "to learn what none may teach, to seek what none may reach," to perpetuate the vision of youth after youth itself is sped. When this ceases to be true, then and then only will the ancient have grown old.

Frederick Soddy.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams.
C. R. Bullard.
L. W. MacDonald.

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, John van Schaick, Jr., Kirby Page, George F. Milton, Jr.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can btain reliable goods from epurtable houses. will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From n ditorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60TH ST., CHICAGO

Μιγμα

Between the great things we can not do and the small things we will not do, the danger is that we shall do nothing. (*Theodore Monod.*)

υ λ

The only true alignment of religious forces is not denominational but intellectual and spiritual. Between the progressive group in any one of the denominations, on the one side, with its insistence upon the great Protestant principles of scholarly interpretation of the Scriptures, renunciation of ecclesiastical dogmatism, and a vital presentation of the gospel as a personal and social message for the men of to-day, and the reactionary and legalistic group on the other, real and enduring fellowship is most difficult. The progressive forces in all the churches have a basis of fellowship and co-operation which is the only hope of the Church of God in these nervous and distracted times. The true alignment is that of faith in the living Christ and his living gospel, which to-day, as in the first century of the Christian society, is the power of God to save. (*Christian Century.*)

υ λ

In his introduction to "Property, Its Rights and Duties," in a collection of essays by various authors, Bishop Gore, in summing up the results of the investigation, concludes "that the modern church has generally been on the wrong side" of the question. It has stood for the few rather than for the many. "We can not get rid of the feeling that individualism in property has overdone itself; that it is working disastrous havoc." If the church is to be true to its own ideal of brotherhood "we need to accomplish such a redistribution of property as shall reduce the inordinate amount of 'property for power' in the hands of the few and give to all men, as far as may be, in reasonable measure, 'property for use.' " (*Christian Register.*)

υ λ

Non-co-operation with evil is as much a duty as is co-operation with good. (*Mahatma Gandhi.*)

υ λ

Three negroes, charged with assault and murder of a seventeen-year-old white girl, were roasted to death by a mob at Kirvin, Texas. The first negro burned is alleged to have confessed and implicated the other two, although even under torture they steadfastly denied their guilt. Before they were set afire, the three men were mutilated. This triple orgy, unique even in the annals of our South, where human beings are burned alive every year, took place in front of a church. (*The Nation.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. Mc Collester, D. D., Tufts College, Mass.
Secretary—Rev. Roger F. Etz, 176 Newbury St. Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 317 Kelso Road Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave. Providence, R. I.
Secretary—Rev. Roger F. Etz, 176 Newbury St. Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan

Young People's Christian Union

President—Charles Taylor, Maywood, Ill.
Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D. 176 Newbury St., Boston.
Western Superintendent—Rev. L. R. Robinson 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop 1118 S. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.
Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—Rev. Thomas Chapman, Hopkinsville.
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave. Gardiner. (Acting.)
Massachusetts—Rev. George E. Leighton, D. D. 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D. Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave. Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life

THE
Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV No. 20

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

There are many birds going hungry in gilded cages.

* *

Think not to cure the world's sickness with pills of gold.

* *

God may not speak often, but when He does the ages listen.

* *

You take nothing from the tree when you stand in its shadow.

* *

He who neglects his church is pawning his necessities to buy luxuries.

* *

We are suspicious of the man who has naught but suspicion for others.

* *

A very stupid man may ask questions which the wise man may not answer.

* *

The pain of the severest headache is softened through soothing another.

* *

Only the little child of the present shall lead us into the great church of the future.

* *

As well argue that pure air is good to breathe as that the soul of man needs religion.

* *

Much wisdom generated through silence escapes through the exhaust pipe of speech.

* *

To say smart things may be joy to the speaker, but too often gives pain to the hearer.

* *

After the catastrophe there are many who know how the danger could have been avoided.

* *

The oat-meal gruel that is paid for is better than the round of beef for which we are in debt.

* *

With the schools for boys all winter, and camps for boys all summer, Pa and Ma are still doing chores.

* *

The greatest thief of the age is the Sunday newspaper; it robs people both of their religion and their rest.

Fear not the heresy of him who is seeking a truth.

* *

The only place the rich and poor meet together is in the church, and there not as often as they should.

* *

The fool hath said in his heart, "I know everything," and thereby digs a pit into which he soon must fall.

* *

Our Educational Institutions

Each of the colleges and schools described in this number owes its existence to Universalists. Not one of them is under denominational control. They have been given the freedom which our free churches hold as their most precious possession. That above all else makes them Universalist institutions.

The Double Exposure

Perchance it is not amiss that we who condone no delinquency hold our souls in the poise of human love even for the prodigals now in the "far country," which after all is not always so very far away. We should certainly remember that the derelictions of some do not entirely brand all related ones. There may be yet even more than "the ten righteous" who may by character provide salvation. And perhaps some of these have made a hard fight, for which we have no adequate publicity by which to base a judgment. Nor should we at all forget that even the sinners are children of the universal Father and therefore our own close relatives. And, moreover, righteousness is not alone the proof of human kinship. The double exposure includes humanity as well as Hollywood.

A Good Sign

In a large city where a roaring evangelist was trying to do *en bloc* what the churches are steadily doing, it was noticeable how the newspapers swung into line, nominally in support of the revivalist, but with an undercurrent of criticism of his methods, and very often of his theology, making appeal for something better than the exciting pleas for individual future salvation, and urging what they called the "every-day religion." The fact that they overlooked the vital necessity of religious belief as the root of the practical service for which they appealed, did not eliminate the value of their suggestion. They wanted the fruit without bothering with the tree; they wanted

the eggs but did not care to feed the hens! But they were in the right when they insisted that any real religion of the Christ-type would seek and find expression not in the wild enthusiasm of the revivalist, nor the noisy profession of the converts, but in the life and doings of living men and women in the every-day world. It is a good sign when the secular newspapers want and demand the practical fruits of religion, and thus command the connecting up of a large amount of talk with an equally large amount of deed. It is a good sign which reveals the world's need of and desire for religion. We may be very impatient with the theorizing of the churches, and it is up to the churches as it is up to the world to make vital the connection between believing and doing, and it is up to both to make vital the fact that doing is the fruit of believing.

* *

HOUSECLEANING

HOUSECLEANING gives no one pleasure. It is a dire necessity and is to be classed with the toils and drudgeries of life, but the good housewife hates dirt and loves cleanliness and a beautiful home, and so she dons her working clothes and cap and with broom and mop does deadly work on dirt. In spite of all the inconvenience, she renders a necessary service.

Her work is the symbol of other services which are required in the interest of society. Housecleaning has become the sign and symbol of reforms, and especially of reforms by persons within the organization itself which needs the cleansing process.

There is need of housecleaning in the households of Labor and Capital. Instead of Mr. Gompers apologizing for the existence of criminals in labor and asking for more patience upon the part of the public, he should at once begin the work of housecleaning. He should justify the work of the courts and put out from labor organizations men convicted of crimes and those who on any slight provocation resort to violence. The labor union must not become the refuge of scoundrels. In like manner the employers should do the same thing with men in their own organizations who are guilty of similar or equal crimes. Chambers of commerce and manufacturers' associations must not be safe harbors for pirates.

There is also some need of the same housecleaning in churches. Now and again prominent churchmen are found to be a disgrace to the church, an injury to society, and an offense to law. Their social and political or financial prominence gives them much publicity in and through the press. Churches to which they belong are frequently not as sure to judge them as is the public or the courts, nor as determined to clean their own households. But no church can ask or expect housecleaning in its neighbor's household if it does not clean its own when there is need of such.

* *

THE YOUTHFUL PERIL AGAIN

THERE are some subjects that are as perennial as the weather. The *Literary Digest*, a weekly of national circulation, asks: "Is society, especially the younger part of it, undergoing a revolution in morals, in manners, or both?"

Let us be profoundly thankful that the answer is "Yes." This does not involve acceptance of jazz o cigarettes. It is not an apologetic for the fantasti extravagances of individual victims of the revolution One does not have to accept Lenin and Trotsky to b thankful that Czardom has disappeared. Probably th Russian *emigres* are unanimous in bewailing the goo old times. Here in America there is a constant choru from those who find it easier to be orthodox than in telligent, that echoes the well-nigh ageless plaint o the aged, that youth is on the moral toboggan.

Yes, there is a revolt that hopefully presages revolution, a revolt against conventional manner and morals as decreed by merely older, not wiser o better, people, most of all a revolt against the institu tion of manners for morals that satisfies the pharisee in every age.

It surely is apparent to all that the youth of to day is determined to live its own life, not simply re peat that of other generations. If you give credenc to that old, old slander, repeated and reaffirmed by th Baptist Conference last year, that "man is by natur and inclination a sinner," then you will doubtless be lieve the worst about your neighbor's children, if no about your own.

But if you believe that every human being is child of God, not a creature of the devil, you wil realize that the surest promise that the future will b better than the past lies in the determination of th younger generation of to-day to make its life and it world different from ours.

* *

EDUCATION FOR SOCIETY

CIVILIZATION is the art of living together. Yet sociology is one of the newest science It is an object of suspicion and hostility to thos who hold inherited power and privilege. Nor is th reason far to seek. All science is of necessity univers and democratic. Its revelation is of a God who has n favorites, either individual or national. It is th universal universalism alone that can lift us out of th abyss of our social ignorance and save us from ou social sins. History is mainly the story of life ordere by authority. From chief and medicine man t kaiser and pope the tale is of masters, kind or crue selfish or generous, wise or unwise, whose will wa happiness or misery, life or death, to their weak fellows. Over against this, the Galilean peasa prophet puts the ideal of a society organized on th fellowship of the common life. "Henceforth I call yo not servants but brethren." Rightly did the wis Caesars know that between them and him it was wa to the death.

There are still vast survivals of authority, but w shall not permanently rid ourselves of them by rev lution, only by education. The worst indictment th can be brought against much of our modern educ tional method and many of our educational institutio is that they make for the perpetuation of authori instead of for the development of fellowship. Ha vard College was founded to educate men for t ministry. Later it and its type gave themselves almost wholly to educate men for mastery. The fr state universities were the people's protest agai

education for mastery instead of for leadership. The time has come when we must demand not only with purpose but with intelligence that all educational processes shall be remodeled for fellowship. The world is going forward to a universal brotherhood which will be the expression of the spirit of fellowship, but the rate of its progress will depend more than all else upon education for fellowship.

* *

EDUCATION FOR EFFICIENCY

A STARTLING indictment of American industry is contained in the recently issued report of the Committee on Elimination of Waste in Industry, organized by the Federated Engineering Societies of America at the instance of Herbert Hoover.

In six great industries—metals, boots and shoes, textiles, building, printing, and men's clothing—the waste that can be eliminated runs from twenty-eight to sixty-three per cent. In men's clothing, for example, the investigators report that a daily saving of $750,000 can be effected. Four shoe factories show a difference of nearly three hundred per cent in the amount of labor going into a pair of shoes of the same style and quality. In textiles the ultimate consumers are paying $1,400,000,000 more each year than is necessary. Our entire burden of taxation, local, state, and national, is less than our needless industrial waste. In the different industries studied, nine to twenty-eight per cent of the waste is charged to labor, nine to forty per cent to the public, and from fifty to eighty-five per cent to management—or rather, mismanagement.

This means that we have not learned the value of education for efficiency. We are still near enough to the self-made man with his contempt for book-learning and his naive self-conceit, to be ourselves ignorant of the things necessary for our economic salvation. Massachusetts is proud of its one great Institute of Technology. Any state, including Massachusetts, ought to be ashamed of possessing only one.

Let the churches teach us that waste is not merely personal extravagance but sin against society. Let us insist that in a commonwealth for the commonweal a man has no more right to control a great industry because his father did than to be President or Governor because his father was. Labor is life, not merely time and muscle, and no man has a right to waste his brother's life. Our laws provide for bank examiners to see what bank managers are doing with other people's money. It is time we provided industrial examiners to see what industrial managers are doing with other people's lives.

* *

EDUCATION FOR HAPPINESS

GOOD parents plan and work for the happiness of their children. The record of the sacrifices of the poor to secure education and opportunity for their children is an epic of the common life. Yet never, perhaps, has there been more education for unhappiness than now. Our mutual suspicions and long antagonisms put it wholly out of the power of the public school to give real training for life. Our casual unconcern for the scanty opportunity of the Sunday school reflects itself in our children. Our overemphasis on things distorts their sense of proportion and destroys their consciousness of real values. Yet who will deny that a single generation of children educated to service instead of self would transform the world and increase the sum total of happiness beyond measure?

America has been and still is the Land of Clamorous Things. We are only now discovering that life which the world can neither give nor take away. It is time the Church resolutely put first things first. It must insist on education for that way of living that leads to Life. Then "all these things shall be added," including happiness.

* *

LET SCIENCE PAY ITS DEBT

SOME years ago a famous English scientist finished a book on which he had been working for twenty years. While it was in press, an obscure German made a discovery that involved some of the hypotheses on which the Englishman had worked. He immediately recalled his book from the printer and spent three years rewriting it in conformity with the newer knowledge.

It is a fair question whether such a thing in this generation could have happened in any other domain of thought, for only in the field of pure science have we wholly substituted truth for dogma as the final authority. Elsewhere privileged falsehood and vested half-truth make the way difficult and slow or bar it altogether. Every student of society knows with what halting and irresolute steps law follows justice. In medicine the discoverer and the pioneer are nearly always the objects of attack by members of their own profession. In politics, progress and reform too often beat vainly at the closed and locked doors of the established order.

There are those who would have us believe that this is still more true in religion, but the reason why we hear so much more about the authority of tradition in religion than elsewhere is because there is so much more eager loyalty to truth here than in law or medicine or sociology or economics. There is no commoner error than the widespread belief that freedom of thought has been wrested from religion by secular science. The freedom of the common life has been won by those who believed the prophecy of the great teacher: "Ye shall know the truth, and the truth shall make you free." Until by stake and scaffold we had won religious liberty, there was no freedom for science. The time has come for science to repay its debt, to give back to religion the hard-won integrity of its own discipline.

One of the greatest living scientists, Prof. Frederick Soddy of Oxford University, reminds us that "the exploiters of wealth are not its creators," that "the spirit of acquisitiveness which has ensured success to them rather than to their immediate neighbors is the antithesis of the spirit by which the wealth was won."

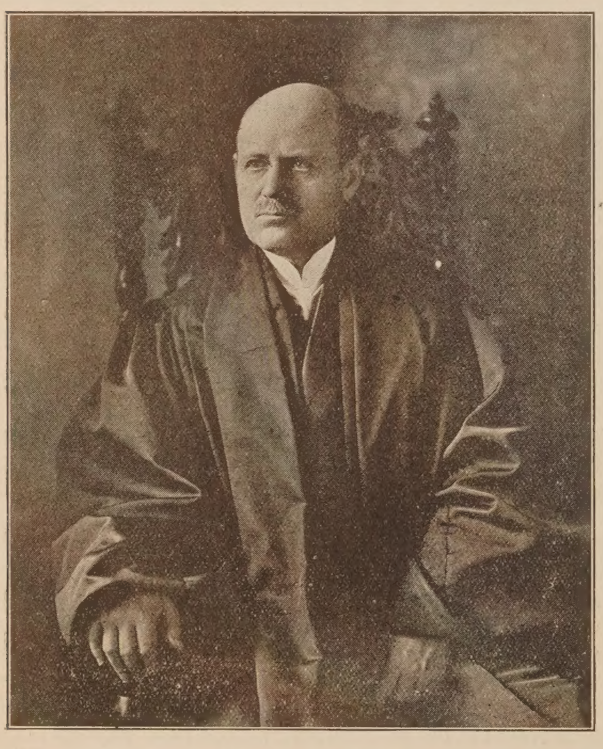
Let science, boasting of the freedom which enables it to be loyal to truth, remember how that freedom was won, and give its best service to that which is the supreme task of science and religion alike—the noblest ordering of life.

St. Lawrence University

Richard C. Ellsworth, Secretary

ST. LAWRENCE UNIVERSITY consists of the following schools: The College of Letters and Science, the Theological School, the Brooklyn Law School, the New York State School of Agriculture. All of these schools are located at Canton, New York, except the Law School, which is in Brooklyn.

The university was chartered by the Legislature of the State of New York in 1856 for the purpose of "establishing, maintaining and conducting a college in the town of Canton, St. Lawrence County, for the promotion of general education, and to cultivate and advance literature, science and the arts; and to maintain a theological school at Canton aforesaid." Like all other colleges of the state, it is a constituent part of



PRESIDENT SYKES

the educational system called the University of the State of New York.

Each department is independent of the others in its faculty and funds, and in the instruction and government of its students.

The College of Letters and Science offers courses leading to the degree of Bachelor of Arts and Bachelor of Science. From the first, women have been admitted on the same terms as men. The by-laws of the corporation, adopted in 1856, provide that "the College of Letters and Science is and shall remain an unsectarian foundation." Its undenominational character has been consistently maintained.

The Theological School, as provided in the by-laws of the corporation, "is and shall remain an institution especially intended and organized for the preparation and training of persons for the ministry of the Universalist Church." It was opened by the Rev. Ebenezer Fisher, D. D., of revered memory, in April, 1858. The first class was graduated in 1861. The degree of Bachelor of Divinity is granted upon completion of courses prescribed as leading thereto.

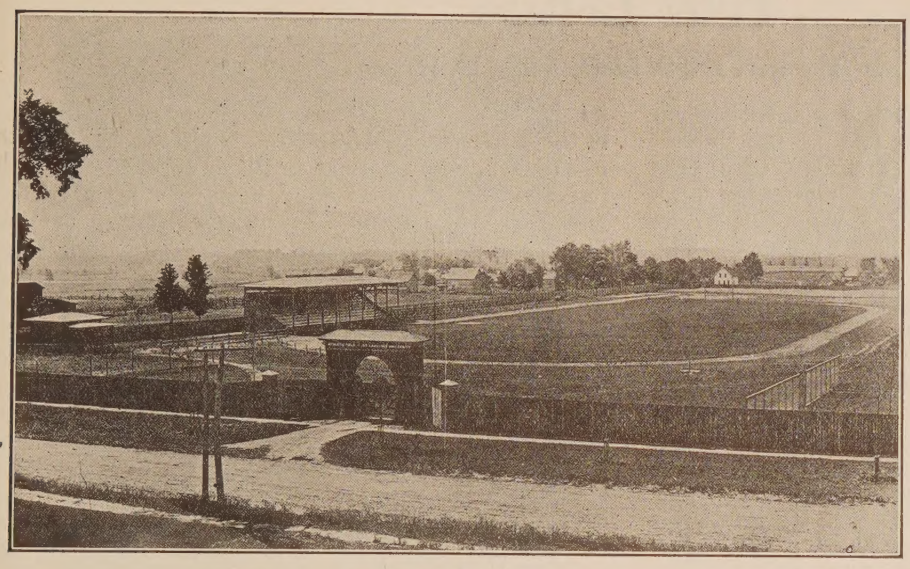
The establishment of a Law School was authorized by chapter 288 of the laws of 1869. In 1903 the Brooklyn Law School, which had been incorporated by the Regents of the University of the State of New York, was placed under the control of St. Lawrence University. A three-year course leads to the degree of Bachelor of Laws.

The New York State School of Agriculture is maintained by the State of New York. By chapter 140 of the laws of 1910 the objects and purposes of the school are defined as "the elementary and practical instruction of pupils attending such school in agriculture and allied subjects . . . the conducting of investigations and experiments" and "the printing of leaflets and the dissemination of agricultural knowledge by means of lectures and otherwise." The School of Agriculture comprises an Agricultural Division for men and a Division of Home Economics for women. No degrees are conferred on the graduates of this school as such, but certificates are given on the completion of the prescribed courses.

The aim of the college is to fit young men and women for life by the cultivation of trained intelligence in close and vital union with honorable standards of conduct. Its work is designed, first, to lead the student to a broad outlook on the field of knowledge, with a view to intellectual enrichment and humanistic discipline; second, to give to each student, in at least one chosen subject of restricted range, the comprehensive, thorough, and fruitful training that is productive of personal efficiency and power. The plan of study is designed to foster habits of accurate observation and power of concentrated attention, with capacity for calm deliberation and reasoned self-control as well as for efficient action. Further, it seeks to stimulate a taste for continued study, and to lead the student to a real acquaintance with the methods and resources of scholars and investigators.

The college is admirably located in a region remarkable for healthfulness. The northern air is dry, clear and invigorating. The spacious grounds of the university overlook the beautiful and historic village of Canton, the scene of notable incidents in the novels of Irving Bacheller. It is the county seat of St. Lawrence County, on the main line of the St. Lawrence division of the New York Central Railroad, with excellent train service. There are six churches and a public library, and all the usual modern conveniences, such as electric lighting, telephone, water-works, and a good sewerage system. The village of Canton is now served with an ample supply of pure spring water, brought from the hills by a gravity system, and no village community in the state has the advantage of Canton in this important matter.

With abundant facilities for recreation, the stu-



WEEKS ATHLETIC FIELD

dent is free from undue distraction in his work and is prompted to industry by every legitimate incentive. The environment is that of a thoroughly American rural community. During recent years the material resources and registration of the college have steadily increased; but along with this growth, in itself so desirable, it has been able to preserve the best characteristics of a small college. The Honor System of discipline prevails.

Richardson Hall, a three-story brick structure, is the oldest of the university buildings; its corner-stone was laid in 1856. In 1906, by the liberal gift of the late Mrs. Mary Ann Richardson, whose name it now bears, it was completely reconstructed within. It is steam-heated and lighted by electricity, and has broad stairways, fire-escapes, and all modern appliances. This building is used for the work in languages, economics, history, philosophy and fine arts. A room devoted to the use of students pursuing elective courses in the classics contains the Flower Collection of about one thousand volumes, comprising editions of Greek and Latin authors and general works of reference needed by classical students. A room in the same building is used by students pursuing courses in fine arts, and is furnished with framed pictures, plaster casts, and cabinets of mounted photographs, besides the Lawton and Flora Caten Collection of books on fine arts, presented by Mrs. Frederic Remington in memory of her parents. A special library is also provided for the use of students pursuing courses in English literature.

Carnegie Hall, erected in 1905 for the use of the Science Departments, was provided by the generous gift of the late Andrew Carnegie. It is a brick building of modern design, comprising three stories and a basement. The equipment was mainly provided by gift of the Honorable A. Barton Hepburn. Here is installed the complete wireless equipment of the university.

Herring Library, a substantial fire-proof building of Potsdam sandstone, was erected in 1871 by the gift of the late Silas Clark Herring. It contains nearly thirty thousand volumes and several thousand pamphlets comprising all classes of subjects and including many rare and valuable books. Cole Reading Room connects with Herring Library.

The Gymnasium, erected in 1896, is a commodious wooden building, situated between Richardson Hall and Carnegie Hall, comprising a large and well-furnished gymnasium hall above, and ample dressing rooms below, with baths, hot and cold, and steel lockers.

A Weather Bureau Station of the United States Government is located at the university, and occupies a suitable brick building adjacent to the campus, and fronting on Park Street.

Weeks Athletic Field, consisting of fourteen acres of land near the campus, was purchased by the gift of Henry C. Deane, of Ogdensburg, and made ready for use by the gift of $12,000 from Thomas Weeks, of New York. It contains an excellent cinder track, a carefully graded baseball and football field, several tennis courts, a grand-stand, and the Bond Pavilion for use of the young women.

ACROSS THE CAMPUS

Tufts College

The Rev. Lee S. McCollester, D. D.

IT was seventy-five years ago this month when a group of Universalists met at the Universalist church in New York City to discuss problems of education. The most prominent men present were Dr. Thomas J. Sawyer, Dr. Hosea Ballou, 2d, and the Rev. Thomas Whittemore. The result of this conference was that in the following September at a meeting of the Universalist General Convention, Dr. Ballou made an appeal for education, and the Convention voted to raise $100,000 for the establishment of a school under Universalist auspices. This Convention appointed the Rev. Otis A. Skinner, great grandfather of Clarence R. Skinner, now a professor at Tufts College, as agent to secure subscriptions. The canvass was successful, and the charter for the college was issued in 1852. Two locations were offered by Universalist laymen—one at Franklin, Mass., and the other on Walnut Hill. The location on Walnut Hill was chosen, and in honor of the honor, Mr. Charles Tufts, the college was named Tufts College. Hosea Ballou, 2d, was chosen first president, and the institution opened Aug. 2, 1855, with thirty students.

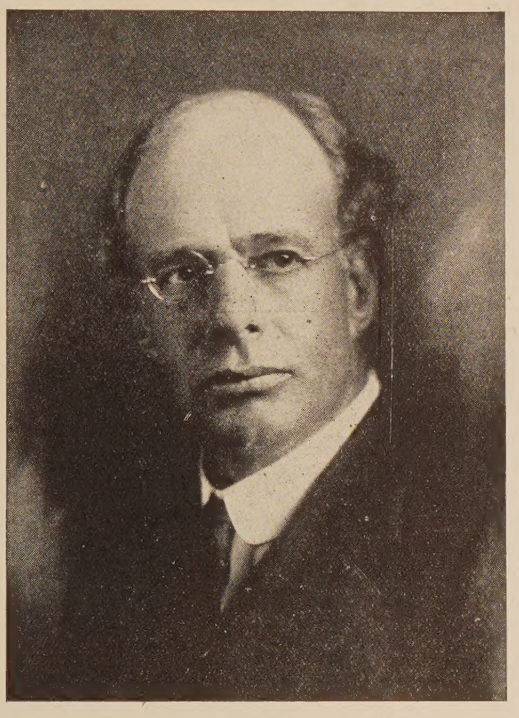
During President Ballou's administration Ballou Hall, East Hall, and what is now known as Packard Hall were built. Dr. Ballou died in 1861, respected for his ability and achievements, and in 1862 Dr. A. A. Miner, then preaching in Boston, was called to the presidency. When he assumed the office, the income of the college was only $1,000. It already had a debt of $18,000 and an annual deficit of $5,000. When he resigned from the presidency, the assets of the college were nearly $1,000,000. He resigned from the college in December, 1874, to resume his pulpit, and on June 2, 1875, Dr. E. H. Capen was inaugurated third president, being of the class of 1860. President Capen died in office, March 22, 1905. During his administration, new buildings had been erected and large funds had endowed the college. The Medical and Dental Departments had been established in the city, and the doors of Tufts College had been opened to women. President Capen was succeeded by Dr. F. W. Hamilton ('80), who retired in 1912. Dr. William L. Hooper ('92), head of the Electrical Department in the Engineering School, was that year appointed by the trustees as acting-president. In 1914, Dr. Herman C. Bumpus was called to the presidency, which he held until 1918. Not being ready to choose a permanent president, the trustees then appointed John A. Cousens ('98), one of the trustees, as acting president. In June, 1920, he was elected permanent president.

EATON MEMORIAL LIBRARY

The college at the present time has the following departments: Liberal Arts, Engineering, Jackson, Crane Theological, Graduate, Pre-Medical, Pre-Dental, Medical, and Dental. Since 1890, the invested funds have grown from $179,000 to $4,000,000, the annual expenses from $100,000 to $600,000, the buildings from $7,000 to $26,000, the faculty salaries from $31,000 to $285,000, the alumni body from 425 to 5,000.

The college is equipped with buildings, laboratories, and athletic field, and by its location, outside of and yet near to Boston, it offers unusual privileges to those desiring a liberal education. The Liberal Arts Department carries forward the early traditions of the college, while the departments of Engineering, including Mechanical, Civil, Electrical, and Chemical, supply fine opportunities for technical training. Jackson as the woman's college has steadily grown in efficiency and popularity. The Medical and Dental Schools, located on Huntington Avenue, Boston, are among the best of their kind in the country. The total enrollment of all departments at present is 2,090.

The readers of the *Leader* will of course be particularly interested in the history and work of Crane Theological School. When Tufts College was founded so that sons of Universalists might have all privileges of liberal education, it was definitely stipulated that sectarian requirements should not be placed upon either the faculty or the students. But that the school should not be without a religious emphasis, Mr. Sylvanus Packard, one of the largest original donors to the college, established at the very outset of the school a professorship on Christian Theology. This really became the nucleus of the Divinity Department, which was formally opened in 1869 with two professors and four students. The professors were Dr. T. J. Sawyer and Dr. Charles H. Leonard. At first, classes were held wherever a place could be found, but in 1872 the

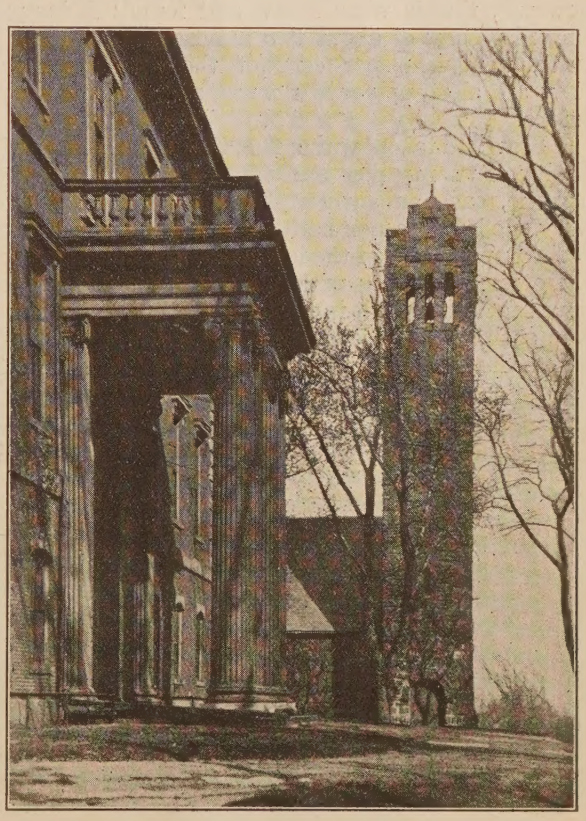


PRESIDENT COUSENS

west half of West Hall, which was completed that year, was assigned to the Divinity School. During the years this department has gradually developed and generous bequests have come for its support. Always the Theological School has had the advantages of the whole college, and at the present time many college students are taking advantage of courses offered by the faculty of this school. In 1872, as marking the more independent management of the school, Dr. Sawyer was given the title of dean, and on his retirement in 1892 Dr. Leonard was given the title. About this time the two theological buildings of Miner Hall with chapel and class rooms and Paige Hall as dormitory were erected. In 1906, Mr. Albert Crane ('63), of Stamford, Connecticut, made a gift to the college of $100,000 in memory of his father and mother, who were devoted Universalists, and the name of Tufts Divinity School was changed to that of Crane Theological School. In 1912 Dr. Lee S. McCollester was called from Detroit, Michigan, to become dean of the school, and he has now associated with him as theological faculty Dr. Frank O. Hall, Prof. C. R. Skinner, and Dr. W. F. Wyatt, besides the faculty of the Liberal Arts Department.

In the founding of Tufts College Universalist interests were in the forefront, and throughout all the history of the college the largest gifts have come from Universalist sources. In the election of President Cousens the college has returned to its usual traditions and has as its leader a man of Universalist traditions and taking an active interest in the Universalist denomination. Mr. Cousens was a member of the class of '98, and while of scholarly inclinations he was forced by circumstances to enter mercantile business and carry on the many interests of his father, who died while the son was in college. But it happened, when Tufts found itself without a president, that a change in business organization had given Mr. Cousens a release from certain business routine. Having high regard for his business ability, the board of trustees, of which he had been for several years a member, urged him to take up temporarily the management of the finances of the college. So successful was he in dealing with the problem, and so cordial were the relations which he established with the faculty and students and alumni, that a demand was made that he should become the permanent president. He was elected to this office in 1920, and from this time the college dates many progressive steps. Mr. Cousens has the confidence of the faculty, the good-will of the students, the warm fellowship of the alumni, and the hearty backing of the trustees.

One of the first facts which Mr. Cousens discovered on taking up the presidency was that the institution must either reduce the number of its students or raise large amounts of money for new equipment, and to cover the increased cost of maintenance. The needs of Tufts are many—several new buildings, several professorships, and particularly a million dollars to offset the annual $50,000 deficit. Mr. Cousens immediately organized his forces for the raising of the first million dollars, and as a particular incentive he had the pledge from the General Education Board that if he would raise $700,000 the Board would give $300,000 toward the first million. The first drive for this resulted in $300,000, and now the drive is on for the last $400,000. As soon as this shall be raised, the future of Tufts will be secure and there will be new inspiration in the securing of new buildings and professorships.

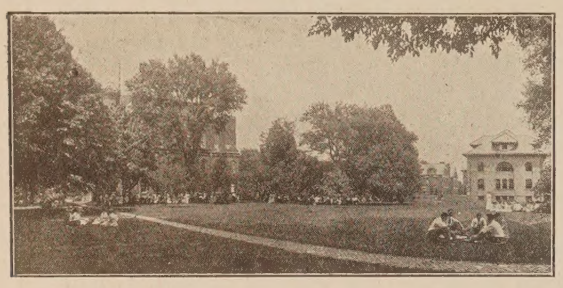


BALLOU HALL

Lombard College as I See It

Frank D. Adams ('04)

WHEN I received a telegram last week from President Tilden of Lombard, reading, "Come to Galesburg at once and interview me," I was mystified to say the least. Only a week before I had told him to call upon me at any time that I could be of use, so, without further question, I obeyed the summons. It had been some time since I had visited Lombard, and I was glad of an



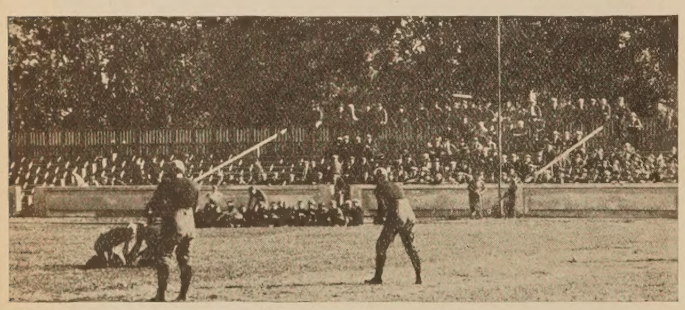
ON THE CAMPUS

excuse to look over the campus, as well as to see what Dr. Tilden could possibly mean by his wire. Upon my arrival imagine my further astonishment, when that surprising man told me I was to write a two-page article for the *Leader*, a story that must pass the severe censorship of Dr. Bisbee and the critical eye of Manager Marshall. Having been given my orders, I set about my interview and investigation.

Would that I had six pages instead of two. However, this is what I saw and found: A happy, congenial body of about two hundred and fifty students, thirty-one per cent of them Universalists. They are alert, up-to-the-minute, and, I should say, serious.

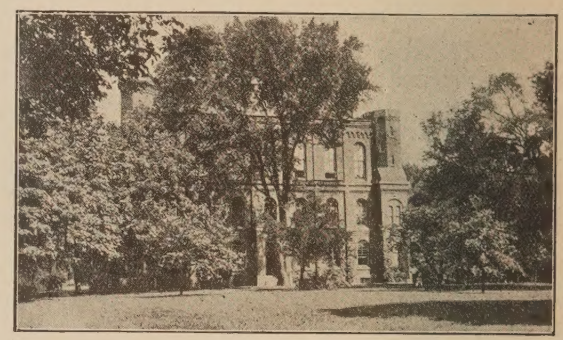
I saw and talked with a fine, Christian, democratic faculty of twenty men and women, young and sympathetic, each an authority in his department and every one loyal to Lombard and to its administrator. I called upon three of the local trustees, looking somewhere for something undemocratic, some inkling of dissatisfaction or split in the organization, but if there were such, it was nicely camouflaged. A better organized institution it would be hard to imagine, much less to find.

During my interview, I asked Dr. Tilden what the town people and the business men thought of him and Lombard. His characteristic answer was the same challenge he issued last September to the Illinois State Universalist Convention, "Why don't you step into a few of the stores or banks and find out?" I did as he suggested and —well, that would make another story, but the fine, sensible things I heard were refreshing to the professional investigator I had so suddenly become.



LOMBARD STADIUM
The gift in 1921 of C. C. Yawkey of the Wausau, Wisconsin, Universalist Church

"How does Lombard stand educationally?" was one of my first questions. Dr. Tilden's answer was to ask his secretary to show me a letter he had recently written to a high school principal, who had asked the same question. The gist of that correspondence showed that Lombard is a member of, or accredited by, four of the leading Educational Associations in the Central West—the North Central Association of Colleges, the University of Illinois, the American Council of Education, and the Illinois State Department of Instruction. Furthermore, in an educational report on Lombard College, Registrar C. M. McConn of the University of Illinois, the official college examiner for the university, said: "The Lombard faculty is strong and would, as a whole, rank well, in my judg-



OLD MAIN---Erected in 1858

ment, with the faculty of any college in the state." These facts surely satisfy all questions concerning the educational equipment of our Western College.

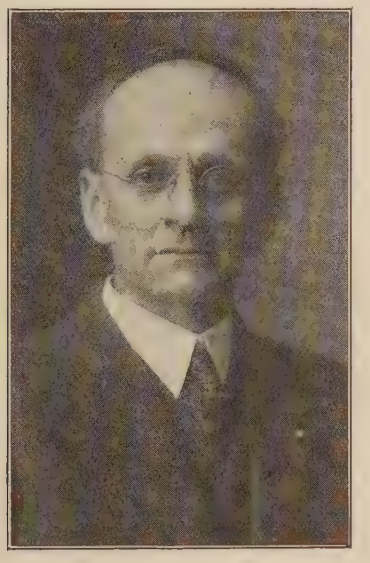
"How much are you spending on buildings, equipment, and repairs?" I asked, as we were looking over the beautiful campus, its well-groomed lawns, neat-appearing walks and shrubbery, and the many other pleasant details that are the evidences of prosperity.

"We have raised and spent over one hundred and twenty-five thousand dollars during the past four years for building and equipment," he replied, "and, next to our educational standing, we are proud of our physical equipment." And well they may be, for the equipment now includes the fine old Romanesque recitation and library building known as "Old Main," the new Tompkins Science Hall, one of the best science buildings in the state, the commodious gymnasium, Lombard Hall, the homelike dormitory for the girls, the Three Arts Studio, or conservatory as it would be called elsewhere, three fine fraternity homes, and two beautiful sorority bungalows, besides the president's house, the dean's house, and the various faculty residences that go to make up a complete small college.

"How about students?" I asked. "When do you

expect a student body of a thousand?" He did not answer, but, turning to a file, the president handed me a letter from Dr. Canter, an officer of the North Central Association of Colleges, in which, as a part of an official report on Lombard, Dr. Canter said: "The administration seems satisfied with having a well organized, efficient, small college, with no desire to make it otherwise." "Three hundred students," continued Dr. Tilden, "is the limit of our ideal for an efficient, small college, where the faculty can personally know and help every student, and where each student will have an equal opportunity with every other one."

"College life activities . . . ?" "Yes," he answered, "we have them all. Last week, upon the occasion of our annual spring Field Day, 86 per cent of our men were on the field in some branch of athletics—either track, baseball, or spring football practise. They criticise us for having winning teams," he continued, "but any college that can develop an 86 per cent participation, is not only assured of winning teams, but also of that more important ideal, of physical education for all, and not merely a team for a few."



PRESIDENT TILDEN

I found well organized fraternities and sororities, each the pride of interested and helpful local alumni, and each competing with the others for academic standing as well as in college politics. I found and visited national honorary fraternities in chemistry, oratory, athletics and science. I stopped a few moments in the "try-outs" for an "Extempore Speaking Contest," and was told of a similar "Declamatory Contest" that took place last week. I read, in the finest small college library I ever saw, clippings about the recent concerts by the "Women's Glee Club," and the "Lombard Men's Glee Club." I should say that everybody is interested in something pertaining to college life.

Sitting in the new Stadium, the gift of C. C. Yawkey, of the Universalist church at Wausau, Wisconsin, watching baseball practise, I put to Dr. Tilden my long-reserved question, "How about finances?"

"That's of course the big and hard problem," he began. "During five hard financial years we have more than doubled our enrollment, more than doubled our endowment, more than doubled our salary budget, and spent one hundred and twenty-five thousand dollars in improvements. We are hard up. We are very poor, but we are working at finances, all the time. I have in my desk right now the detailed plans for a real drive, to begin in the fall."

ST. PAUL'S UNIVERSALIST CHURCH AND THE RYDER DIVINITY HOUSE, CHICAGO

Interest in the Church as well as in the college prompted my question which concerned courses of study, to which he made satisfactory answer: "We have approved courses of study for high school graduates, who wish a college education in Liberal Arts, Science, Home Economics, Music, the Speech Arts, or Teaching. For the Church, we have a course at Lombard for young women who wish to prepare themselves as parish assistants, and at the Ryder Divinity School, a part of Lombard and now affiliated with the University of Chicago, is offered complete preparation for the ministry. With Ryder at Chicago, those preparing for the ministry have that unusual opportunity of working in the university and taking advantage of the best theological work in the land. Dr. L. B. Fisher, the dean of Ryder Divinity School, correlates the work of the divinity students with the university, and there is under the affiliation a unique opportunity for complete theological preparation."

Thus I finished the most interesting "interview" I ever attempted, and I wish I might emphasize Dr. Tilden's request to every Universalist high school student west of New York state: "If you are thinking of a college education in an environment of culture and democracy, investigate Lombard before making your decision."

TOMPKIN SCIENCE HALL
Presented 1921 by Nellie Tompkins Ross and Ethel Tompkins Clayberg, of the Avon, Illinois, Universalist Church

Westbrook Seminary

Orlando K. Hollister

NINETY-ONE years ago some of the Universalists of Maine, impelled by the same spirit that had influenced their fellow citizens to adopt the motto "*Dirigo*" when the state was separated from Massachusetts, only a few years before, decided to lead the way along educational lines in our denomination. They were assembled in the Kennebec Association and adopted a resolution to petition the next legislature for a charter to establish

ORLANDO K. HOLLISTER, President

a school where boys and girls could obtain a broader education than their local schools could give.

The charter was granted in 1831. In 1834 a commodious brick building was completed, which still stands and is now used for the recitation building and is called Alumni Hall. Students were received that year. The school was to be conducted along the lines of our religious faith and was located at Stevens Plains in the town of Westbrook, so that it would be convenient to the young people of Massachusetts and New Hampshire as well as of Maine. Portland has grown from a small community to a city of 70,000 and has annexed that part of Westbrook in which the seminary stands.

The school was conducted with varying degrees of success, the students from a distance living in private families. In 1859 the first dormitory, Goddard Hall, was constructed through the efforts of Dr. James P. Weston, who was its efficient principal. This was used by both boys and girls. In 1859 Hersey Hall, the girls' dormitory, was constructed. The two dormitories were connected with a one-story building which serves still for the dining-room. In 1900 a convenient and well-equipped gymnasium was built and named in honor of its donor, Robert McArthur of Biddeford. At the rear of Alumni Hall stands the Moulton Chapel, which was made possible through the generosity of Hon. Augustus Moulton of Portland, of the class of '69.

The buildings are arranged on two sides of a large quadrangle which forms the most attractive school campus that there is in Maine to-day. Just back of this campus is the fine athletic field surrounded with a cinder running track.

The former generations of Universalists not only established here their first school, but they contributed for it spacious grounds, on which have been erected beautiful separate dormitories for boys and girls, a dining-room opening into each dormitory, a recitation building, a gymnasium and a chapel. They located the school in one of the most cultured cities of our country.

They provided everything that such an institution needs except an endowment fund. They left that task to the present generation.

The largely increased cost of living, the increase in salaries and the cost of all kinds of equipment which have taken place in the last eight years have made it imperative for every school and college to have a large endowment fund. Westbrook has lacked such a fund and as a result has been accumulating an annual deficit. The trustees through a committee have been working for weeks preparing to ask alumni, friends, and Universalists for contributions to this endowment fund. The last two weeks of May are the days of the actual canvass. The fund that they hope to raise is $250,000. This is not a large fund for such a school, but it is a large fund to raise in a short time. The subscriptions are to extend over a period of three years.

Our denomination has gone backward because strenuous opposition to our faith has practically disappeared; each church, school, and college has been allowed to shift for itself; we have had no objective, no team work. Many of our churches have closed, many of our schools and one college have gone from our denomination forever.

In the last few years we have been waking up to the necessity of team work if our Church is to meet the expectations of our fathers and of our Father. We must support the things that are ours. We must not yield one inch of ground that we now possess, and we must launch out into new fields.

Westbrook Seminary is a heritage of our Universalist fathers. It has everything in the line of grounds, buildings, equipment, and teaching force to render valiant service to our denomination. Two of its graduates next June will study for our ministry. Others will enter our colleges. It can be made a constant source of inspiration to live the principles of our faith and will furnish strong men and women for our Church through the coming years. The one thing it lacks is money for its endowment fund. To furnish this is the opportunity of the present generation.

Dean Academy

Arthur W. Peirce

DEAN ACADEMY owes its existence to the Massachusetts Universalist Convention, which, at its meeting in Worcester in 1864, appointed a committee to consider the question of an establishment of a school of highest grade. It was located at Franklin because of the generous gifts in land and money by Dr. Oliver Dean. The first building was erected largely by the contributions of Massachusetts and Rhode Island Universalists. Dr. Dean's gifts to it totaled in the vicinity of $250,000.

ARTHUR W. PEIRCE, Principal

The school was chartered in 1865 and, although the building was not yet completed, the school was opened in October, 1866, in the vestry of the Universalist church. The first building was dedicated in 1868 and cost upwards of $150,000.

The young school underwent many vicissitudes. It lost its first building by fire in the summer of 1872; the panic of 1873 largely destroyed the value of stocks which Dr. Dean had selected with special care to bequeath as an endowment fund; changes in personnel and the purpose of the school—all these made the early years difficult indeed. But the school was fortunate in having tried and loyal friends who stood by it in its dark days, and with the coming of Prof. L. Burrington as principal in the fall of 1879 it recovered lost ground, and since then with few interruptions has steadily progressed.

The school remains as its founders intended it to be, a high grade preparatory school. One of the main features of its work is preparing girls and boys for college. More than two hundred such are at present doing creditable work in colleges scattered all over the country from Maine to California. The school is on the accredited list of the New England College Certificate Board and the certificate of the school is accepted by every college that allows entrance by the certificate method. The school graduates large classes because a very considerable portion of pupils comes to complete their preparation for college after having graduated from high school. About one-half of the students, however, do not look forward to college, and for these well rounded courses in secondary school work are provided. The Domestic Science Department for girls is especially well equipped and the instruction is of the highest quality. The Music and Expression Departments of the school have always been very strong and do a high grade of work.

In recent years notable additions have been made to the equipment of the school. In 1874, after the fire, the present main building was dedicated. A gymnasium was added in 1894, a science building in 1904, and a building in 1914 which combines swimming-pool, the boys' recreation room, a dormitory room for boys, guest rooms and the infirmary. A new athletic field has been laid out in the rear of the building on a part of the original ten acres given to the school by Dr. Dean.

For the past twenty-five years, the endowment fund has been growing at an average rate of five or six thousand dollars a year. With the exception of large gifts from Dr. Dean, Ezra Gay and David and Olive Cummings, the school has had the good fortune to win the support of a large number of givers of moderate-sized donations. All through its history, too, it has had many friends who have generously met its needs.

The graduates and friends of the school are banded together in the Dean Club, each member of which contributes from one to ten dollars a year, which is used for the good of the school where there is the most need. In this way, more than a thousand dollars a year is applied to the strengthening and upbuilding of the school. Over five hundred individuals are a part of this "living endowment."

The student body is widely representative of the states of this country and from foreign lands. It has for many years had representatives from Japan and China and from Cuba, Mexico, and the South American countries. More and more each year, however, the student body represents the sons and daughters, relatives or friends of former students. In recent years, the school has been crowded to capacity and last year it was obliged to close registrations early in August.

The school appeals to the Universalist public that have been its constant support in the past for the students of Universalist families which it especially welcomes and for the additions to its endowment that shall keep the school well to the front in its educational attainments. It is confidently expected that the Universalists of this day and generation will make the future of the school crown its past.

Goddard Seminary

Russell L. Davison

GODDARD SEMINARY, incorporated in 1863, located at Barre, Vermont, is a co-educational school of preparatory grade. It is an endowed institution and uses its income entirely toward the general aim of giving the best of living conditions and instruction at moderate rates.

Recent issues of the *Leader* have contained a brief historical sketch of Goddard. The buildings were entirely overhauled during the season of 1921.

There is a faculty of fifteen teachers. Several new and efficient instructors were added last year. The large teaching corps makes possible small classes with individual attention to students.

A very close bond exists between instructors and students. There are ample and varied interests.

The situation is healthful. In the last year when contagious diseases were so prevalent that many schools were forced to suspend, we had but one case requiring quarantine.

There is a strong commercial department. The music department is unusually fine, both vocal and instrumental. Our Boys' Glee Club is superior to most college clubs.

There is a close personal touch between principal and students.

Scholastic standing is emphasized. There are strong athletic teams in all the sports.

In a word, Goddard is a good school for your boy and for your girl. Visit the school upon your summer trip when you are driving through Barre. We shall be glad to welcome you.

RUSSELL L. DAVISON, Principal

Alice Freeman Palmer's Ideal of Education

ONCE as Mr. Durant, the founder of Wellesley College, and Alice Freeman Palmer, then Miss Freeman the new young president, were consulting together on some college business, a college girl passed by the open door. The following colloquy took place:

Mr. Durant: Miss Freeman, I wish you would speak to that girl about her soul's salvation. She is in need of such counsel as you could give her.

Miss Freeman: I will make it my business to get acquainted with her. What is her name?

Mr. Durant: No! No! I want you to speak with her now. She has just passed by.

Miss Freeman: I can't do that. I can't talk on this most sacred of subjects with a girl I have never known.

Mr. Durant: Yes! Now! Now is the accepted time, now is the day of salvation.

Miss Freeman (after a little longer parley): Why, Mr. Durant, it is impossible. You don't know anything about girls.

Mr. Durant: I don't know anything about girls! Why, I have founded this college for girls; and I have been meeting them every week, almost every day, or the last three years. Why don't I know anything bout girls?

Miss Freeman: Because you have never had daughter; your wife is not like any other woman tha every lived; and you've never been a girl yourself.

Mr. Durant was more eager to make missionar Christians then to make ripe scholars. This inciden illustrates his spiritual eagerness. Miss Freeman wa not less spiritually eager. But she did not think tha Christian character and ripe scholarship were separat goals to be reached by separate roads, or that eithe was to be used merely as a means to attain the othe She habitually thought of the Christian religion in Ne Testament terms as "life;" to inspire her pupils wit life was always her inspiring purpose. Professor Paln er in his delightful biography of his wife brings ou this characteristic very clearly:

"Why will you," I said, "give all this time t speaking before uninstructed audiences, to discussior in endless committees with people too dull to kno whether they are talking to the point, and to anxiou interviews with tired and tiresome women? Yo would exhaust yourself less in writing books of lastin consequence. At present, you are building no mon ment. When you are gone people will ask who you wer and nobody will be able to say." But I always r ceived the same indifferent answer: "Well, why shou they say? I am trying to make girls wiser and happie

Books don't help much toward that. They are entertaining enough, but really dead things. Why should make more of them? It is people that count. You want to put yourself into people; they touch other people; these, others still; and so on you go working forever."

An address of hers entitled "Why go to College" furnishes a singularly lucid interpretation of the ideal of education which, though possibly unformulated, directed and controlled all her educational work. Something of that ideal may be caught from a paraphal abstract.

Pre-eminently the college is a place of education, and a good education emancipates the mind and makes us citizens of the world. No student who fails to get a little knowledge on many subjects and much knowledge on some can be said to have succeeded. The college is a place of happiness. "Merely for good times, for romance, for society, college life offers unequaled opportunities." She quotes Wordsworth, "We live by admiration, hope, and love," and adds: "The college abounds in all three. . . Books, pictures, collections, appliances in every field, learned teachers, mirthful friends, athletics for holidays, the best words of the best men for holy days—all are here." The college is a place for gain in health. "The steady, long-continued routine of mental work, physical exercise, recreation, and sleep, the simple and healthful food in place of irregular and unstudied diet, work out salvation for her." The college is a place of broadening influence. The girl "goes to college with the entire conviction, half unknown to herself, that her father's political party contains all the honest men, her mother's social circle all the true ladies, her church all the real saints of the community. . . . Before her diploma is won she realizes how much wider a world she lives in than she ever dreamed of at home. The wealth that lies in differences has dawned upon her vision." In college we make broadening and inspiring friendships, and through them obtain new and more catholic, more generous ideals. "The greatest thing any friend or teacher either in school or college can do for a student is to furnish him with a personal ideal."—*From "Silhouettes of My Contemporaries," by Lyman Abbott.*

Unrepresentative Literature

George F. Milton, Jr.

THERE is a veritable cataract of books coming from the presses these days—perhaps one could better call it avalanche, for it hits the average reader with a dull and sickening thud. The matter of complaint is not altogether one of style, though the use, literarily, of the physician's scalpel rather than the painter's brush is not to be commended. The main objection is one of point of view.

From a reading of many recent novels, essays, short stories, and criticisms, it appears to the writer that a fatalism is seizing hold of far too many of our American authors—a fatalism which is the heritage of old, worn-out, hopeless nations, and not of a young and vigorous people such as the American.

The so-called modern school of novelists delight to depict as by photography the life of some neurotic individual, or a much abused one who endures the sufferings of Job, without any of the rewards of that legendary hero. The microscope is relentlessly applied to *Genus Homo*, and all his frailties, shortcomings, sufferings and pains are recorded in magnified detail. The joys and ambitions are given out of proportion, and reduced to absurdity. The conclusions drawn are of the futility of effort, the innate depravity of man, and the hopelessness of life.

This is very fine stuff to be feeding us on, and if we had anything better there could be little doubt of our choice. But willy nilly we read it, because it is about all that is printed for us, all the while sighing for books really representative of our country.

Nations have a point of view, and a consciousness. That of America is not the point of view, nor the consciousness, of the metropolis, but of the village, the town, the farm-house. And certainly there is no fatalism, no pessimism, no feeling of the futility of endeavor, in the real America. A trip to the open places would operate as a breath of much needed fresh air to the brains of the metropolitan writers, and it might aid mightily in blowing away the miasmatic mists of European thought from their minds.

We have noted with some care in recent years the careers of the bright young writers of the country. First, they appear in print with short stories or novels of simple, clean, wholesome life—a boy at college, or entering business; a simple farmhouse, and its family; the loves and hates of a small-town politician, or real estate agent, or newspaper man, shown, in all their humor and pathos, with a sympathetic pen. Such a novel is a great success. Critics acclaim it for its naturalness and sincerity. Most often the author is from "the provinces" somewhere. His style may not be as polished as that of some, but his subject is splendidly handled.

He moves to Manhattan, or the Hub, or Chicago. He begins to imbibe the life of the city, of the literary community. Isms and ologies crowd about him. The dense population, the large foreign element, the isolation of the great metropolis, begin to weave a web about him. He loses contact with the great America and becomes thoroughly steeped with the little city within. His next novel will be a little different, a bit better written, but more artificial. He will have begun to sacrifice clearness of vision for facility of style, daringness of plot, contrivance of situation.

The first thing you know this writer's novels will be advertised as "a vital sex story," "the love-life of a woman unafraid," "a daring exposure of the sins of society," and the like. There will be an atmosphere of the neurotic, the bizarre, the dangerous. He may take up psycho-analysis, or pessimism, or the gospel of doubt. He may poke fun at prohibition, chastity, religion, faith. He may combine all these things, or gloss them over skilfully with a multitude of words. But the heart will have gone out of his books—it will now be art, not heart.

Such far too often is the progress of American writers. Perhaps this is why such magicians of the pen as William Allen White and Walt Mason stay out in their Kansas fields, rather than rushing into the vortex of the city's whirlpools. They can see much better, keep a better perspective in their mind's eyes, be cleaner, purer, finer. Maybe it is the old adage, again, of not being able to see the forest for the trees. Humanity can be studied far more intelligently when one is out of the maddening throng.

The writers of the cities are taking up the standpoints of Europe. The hopelessness of the old world is "smart" among literati. A state of feeling induced through countless generations by economic oppression, of fears, hatreds, servitudes, is no model for America. Merely because it is strikingly exceptional for any child in France, Germany, central Europe, even England, to wrest a better living from the world than that accorded his parents, is no reason for the acceptance of a philosophy based on that fact in America.

Europe is old, antique, creaking with infirmities. A visitor to Le Havre asked a resident about the docks. "Oh, well, you see we are a young city, only 400 years old, and we have not finished them," he was told. That considerably antedates the germ of any Yankee metropolis. With us, place in society has not crystallized. It must be admitted that there is some slight move in that direction in large cities, but even at that, it is infinitesimal compared with the concretions over seas.

Europe has good cause for fatalism. She has gone wrong in so many ways for so many centuries that reform almost means revolution. She has so many layers of injustices that it looks like an impossible task to clean them up. She has likewise had so many centuries of culture—of men of letters seeing the hopelessness of her situation—that the European philosophy of doubt has rooted deep in her soil. It is excellently argued and presented, with the polished cynicism of a Bernard Shaw or an Oscar Wilde, or the hopeless protest of a Henrik Ibsen or a Sudermann. It battles with the past with the flexible rapier of an Echegary, or the heavy bludgeon of a Brieux. Or perhaps it forgets all this world, and goes back into the limbo of unborn things, with a Maeterlinck. It is well done, charming, compelling.

But what has this to do with us? What doubts can come to a people which possesses a Henry Ford—"that fool Ford" who at thirty-seven was tinkering on an old junk-car, and at fifty-seven has half a billion—a nation whose President used to carry papers, stick type, sell ads, collect the corn for his subscriptions, a country where the gifted, whatsoever their birth, can breast the waves of adversity and rise to wealth and greatness?

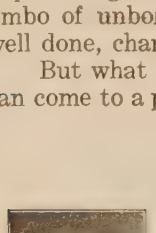
It doesn't belong here. We have too many wide spaces to be narrow and bitter in mind. The opportunities in America are too great, the sanity of the common people too sweet and serene, to stand for a philosophy of buried hopes. Maybe two thousand years hence, or even a thousand, the United States will be ready to absorb European philosophy—but certainly not now.

There is a certain over-readiness to accept "fact"—"life" they call it—as the main aim of writing. The physiological processes are described with a multitude of prurient detail, for the evil-minded, under the guise of art. It is no more art than would be the description of the metabolism of digestion, for chapter after chapter. It is merely bad writing, and bad taste. Those who prate of "art for art's sake" might well recall Edgar Allan Poe's definition of art—the search for beauty, for its own sake, and without didactic motive. His poems were written not to teach anything, but merely for the beauty that was in them. That is real art. It is simplicity. It is cleanliness. It is truth. It would be hard to find any real beauty in the descriptions of the orgies of body—or of mind—indulged in by the metropolitan, Freud-crazed writers who are now occupying the presses.

America offers ample opportunity for real literature, as Booth Tarkington, William Allen White, Eugene Field, James Whitcomb Riley, George W. Cable, Thomas Nelson Page, Mark Twain, and others, have abundantly demonstrated. That is why they were so popular. They struck a note of simplicity, sincerity, and hope. They had other ideals besides money, other interests besides sex.

And of such stuff as this will the great novels of the future be written. America is not bounded by the Hudson River, the East River, and Long Island Sound. Its heart is better felt in the mountains of Tennessee, the wheat fields of Kansas, the apple orchards of Oregon. And let us hope our pens will wander thereabouts, and be dipped in clean ink, instead of muddy filth.

Editorial Correspondence



THERE came to my porch quite recently an Arabian, who lives, when at home, in the Arabian Nights. I knew him at once from his brilliant turban and striped blanket, and wondered why he was wandering about the streets of Miami, and particularly why he was pausing at my door. But I responded as well as I could to his salaam, and I think it was quite good for a crude Yankee, whose usual and irreverent greeting is a more or less undignified "Hello!" I offered him the use of my very best chair, but he gratefully and gracefully declined, and, pulling from the intricacies of his flamboyant raiment a small cushion, he seated himself thereon as if to spend the day, while I was harrowing up my worries as to what I could feed him on. But he did not worry, I never knew an Arabian just out of the Arabian Nights to be troubled about food; as I recall it, they seem to shake from their colored blanket everything from priceless jewels to a bit of bread and cheese.

I am always interested in that which is foreign because of its different point of view, and yet, however foreign, they are of the whole family of man, and the children of God. They grow up under different conditions and they worship according to their light, and

seem to live up to their religion, which in some ways is just as good as ours, and yet we surround them with conditions impossible of fulfilment, and under those conditions set them apart as unworthy of a place in the fulfilling of the scheme of the Almighty.

So, looking upon this Child of the Desert, who sat there so imperturbably on my porch, I was interested in his point of view; and presently he began to talk, and reverence for God and love for man was the heart of his discourse, until finally I asked him why he was not a Christian, and this was his reply:

"I am, so far as following your Master, but I can not foster in my heart the differences, the little bickering differences, among Christians."

To this I replied, "What do you mean, are we not all Christians in the great fundamentals?" And this was his response:

"No, you are not all Christians. Permit me to adapt a parable of one of your own people, Lydia Maria Child, one who saw the soul of things. There is a stream of pure water, flowing from unseen, perennial springs to refresh the land and furnish drink for the thirsty. It flows down from the invisible heights, rippling over the shallows and lingering in the deep shadows on its way to the sea, bringing life and comfort to all who dwell upon its banks. But as this beautiful stream flows down, there is a place where it broadens out into a wide lake, where the sunlight plays upon its surface and skimming birds with their wings write their autographs, as they sing, while its shores are emblazoned with flowers.

"And here is the strange thing: to the borders of this fair stream, as it widens into a lake, come multitudes of people from all over the world for its life-giving refreshment, and to them all comes a marvelous obsession. Each one has brought a vessel of some kind with which to dip up the water of life, and in which to carry it away. Some of the vessels are round, others oblong, some are of glass set with many jewels, some have but a tin cup and others but a humble clamshell picked from the sand; but whatever they have they dip with it some of the water from the flowing river, and then this remarkable obsession possesses them all, and each one claims that he has in his small vessel the whole river of truth, flowing down from the mountains of God. And yet even more strange is the conviction that the river takes the form of his own particular vessel, and all who would have refreshment must come and drink from his cup or his clamshell!

"Immediately these pilgrims of peace begin quarreling among themselves as to which one has the whole river, each declaring that he alone can define its shape. Then they begin to shout and throw stones at each other; they begin to write books proving that they have the whole river, and that it is the shape of the vase or clamshell in which they have gathered their few drops of the flowing stream

"While the selfish conflict is raging, there comes by a wise man who generously protests against the foolish differences: Do you not see, brethren, that no one of you has the whole river in his little vessel, and that all you have dipped takes the form of the vessel with which you dipped? And then all these different pilgrims, with their little mugs or vases of water, unite in one great mob to stone the wise man and drive him away! Meanwhile the inexhaustible river from the perennial springs up in the mountains of God flows onward towards the infinite sea, fulfilling its life-giving mission all the way to all who crave its life-giving waters of truth. And to it come all the generations of men to drink of it, and to purify themselves with its own purity!"

And then my strange guest relapsed into silence, and I too was silent, and I thought how wonderful that out of the misty and dreamy East there should come this lesson to the modern Christian, telling us the things we ourselves should know, and revealing how Christians everywhere are delaying, even balking, the message of Eternal Life, just because of their foolish differences over the non-essential things—thinking that any one of us, or any group, can gather into a single vessel the whole river of God's truth and fix its shape and size and color. It did not seem possible that such presumption could dwell in the minds of sane men.

I reffected long over what this stranger from the Far East had told me, even until he arose and picked up his cushion, and salaamed to me. As he moved with stately tread down the walk, he turned and remarked: "I believe one of your great poets once said: 'What fools these mortals be!' "

F. A. B.

The World in Washington

III Hughes as a Social Worker

John van Schaick, Jr.

SELDOM have the people of Washington heard an address of welcome like that which Secretary Hughes made for the eighteenth annual meeting of the National Tuberculosis Association. Without a note or a figure written down to help him, he stood up like an expert among experts, like a powerful lawyer determined on a verdict, presenting the case of a client with which he was entirely familiar and in which he believed with all his heart.

"Let us not regard tuberculosis," he said, "as a dispensation of a wise and inscrutable providence. It is a dispensation of evil and can be stopped."

In 1908, when Hughes was Governor of New York, the basic legislation was enacted providing for reporting cases. In 1909, the law followed, permitting counties to establish tuberculosis hospitals. "Important as these laws were," said Secretary Hughes, "vastly more important was the impetus given by their enactment to voluntary effort to wipe out tuberculosis. In eighteen years, public and private agencies together have reduced the death rate for New York State outside New York City 34 per cent. This means that last year there were 2,700 fewer deaths than there would have been at the earlier rate. In the District of Columbia, the death rate among the colored is less than one-half what it was when this association began

its work, and among the whites less than one-third. Last year for the country there were 100,000 fewer deaths from tuberculosis than there would have been had the rate been maintained as it was eighteen years ago. All this is important economically, but it is far more important in its effect upon public health movements generally.

"Too few of our young people come out of school with any idea of how to lead a decent physical life with reference to their future well being. Health Crusades are changing that.

"Public officials often feel that the work they do does not go far. But when workers for public health begin to see a better stamina in the people, a better basis for all else in life, then they begin to see that it is worth while."

Quotations give only an imperfect idea of the power of this memorable address. Without the slightest attempt to stir anybody, he brought the great audience to its feet cheering. It was the eloquence of a clear statement of important facts, by one who had perfect mastery of them and of himself and who believed deeply in their importance. Homer Folks of New York called it "one of the most important addresses in the history of social work."

Readers of the *Leader*, especially in Massachusetts, are familiar with the remarkable experiment in Framingham by which the death rate from tuberculosis has been brought down 67 per cent in five years, while the normal reduction in a similar group of towns in that period was only 18 per cent.

This experiment was made possible by the subsidy of the Metropolitan Life Insurance Company and the leadership of the National Tuberculosis Association. This has led the Millbank Memorial Fund, established by Mrs. C. C. Anderson of New York, to decide to put their entire income of $325,000 to $400,000 per year for the next five years into similar experiments. Dr. John Kingsbury announced that three New York State communities would be selected, typical of the three kinds of communities which we have in the United States, one rural, one the small city of 75,000 and one a unit of 75,000 to 100,000 people in a large city.

When we realize the effect which the Framingham experiment is having on public sentiment in the United States, we see the possibilities in this announcement of the Millbank Fund.

The contention of the experts is that eventually we can wipe out tuberculosis. It is not a question of more knowledge. It is a question of using the knowledge we have. What is happening in Framingham is that the citizens unitedly are applying what we know —taking thought for themselves and for one another.

If equally satisfactory results can be secured under the experiments of the Millbank Fund, an important step will have been taken in making a public opinion upon this subject which will insist upon a control for the entire country.

The doctors say that the death rate of tuberculosis easily and quickly can be brought down to the death rate of typhoid and yellow fever.

Dr. Hatfield at this Washington meeting told us that the death rate from tuberculosis for the entire United States in 1904 was slightly over 200 per 100,000 of population, and in 1921 slightly under 100 per 100,000 of population.

It is evident that we have tuberculosis simply because we do not choose to take the steps to get rid of it. In his address Mr. Hughes said that those steps were : (1) Early and correct diagnosis. (2) Segregation. (3) Supervision. (4) Nursing. (5) Prevention of spread of the germs.

On the eve of this meeting of the National Association, Sir Auckland Geddes, British Ambassador, made an address to the National Overseas Service Women in which he described how Great Britain discovered her women during the war. With her back up to the wall, fighting for her very life, she found she could use women not only for nursing and with relief agencies, but for many forms of work in army areas with troops. She enlisted 600,000 women for combat services with soldiers, sailors and air forces, for running offices, driving trucks, handling munitions, for almost everything short of fighting. He described it as "the discovery and utilization of the great unknown reservoirs of the woman power of the nation." And he said that overseas women and all other women should do more than hold reunions and talk about the past; that they should go on with the task of bringing the woman power into the national life. "The germs are far deadlier than the bullets," he declared. He asked the women to enlist for the destruction of scourges of humanity like tuberculosis.

The British Ambassador and the Secretary of State, talking on different occasions, each unknown to the other, but within a few days of one another, brought this vital subject out squarely into the light.

The rest of us, who know, should keep the light we have focused upon it.

Following the General Superintendent

FOLLOW the General Superintendent first of all in a few corrections. In my last article in connection with my reference to South Paris and Norway, Maine, "Parish Hill" should have been Paris Hill. It was Hannibal Hamlin, Vice President of the United States, and not Hannibal Hornless, who was born on this hill. If such a man as Hannibal Hornless ever lived he did not live on Paris Hill, Maine, and he did not serve during Lincoln's administration as secretary to the President. I don't think he ever lived at all, myself.

These errors were due to my none too legibly penciled manuscript, which was written for the most part on a moving railroad train. The typist, who could not read my writing, was compelled to make a guess.

It was Israel Washburn, Jr., and not Sidney Perham, who was the Civil War Governor of Maine as previously stated. This mistake was due to a slip in gathering information.

My latest journey kept me out of the office and away from home for five weeks. It was the call of the South this time that was heeded. If one must be away from home for five weeks in the winter it is something of a consolation to know that you are going out of the snowdrifts of the frozen North and into the lap of summer in the South, where the hearts of the people are as warm and hospitable as the climate is mild and balmy.

My first stop was at Washington, D. C., for the purpose of conferences with Dr. Van Schaick and our workers. In passing, let me remark that we are exceedingly fortunate just now in having Dr. and Mrs. Van Schaick in the Capital City to look after our interests in the church during the period of transition through which we are passing. Mrs. Van Schaick in her quiet but helpful way assumes her share of responsibility and leadership among the women of the parish, while Dr. Van Schaick does much of the preaching, looks after a great deal of parish work, calls on the sick, officiates at funerals and weddings, works up a class of church members, and teaches a growing Sunday school class, in addition to giving a great deal of attention to the plans under way in the local parish to raise a fund with which to purchase the site on which the Memorial Church is to be built.

Dr. and Mrs. Van Schaick do all of this and much more, voluntarily. Dr. Van Schaick is not drawing a salary. He is not even officially the acting minister of the church, and he insists that under no circumstances would he accept such a responsibility. His labor and that of his wife, freely given, is a labor of love, and our cause is greatly benefited thereby. No salaried minister and his wife could do much more than these good friends are doing for us in Washington. We are greatly indebted to them, although they would, if consulted, protest that we owe them nothing. I hope we are fully appreciative of the contribution they are making.

I made another discovery too, while in the Nation's Capital. Our comparatively small group of people who make up the church family in the Washington parish are planning to do a lion's share in connection with the effort to raise the needed funds for the Memorial Church. They have been asked to furnish the site for the new edifice, which will mean that in addition to the sum that can be realized from the sale of the old church property, they will have to raise at least $15,000. None of these people are wealthy, most of them live on very modest incomes, but they are not flinching. They are not sitting back and waiting for the rest of us to do it all. They have accepted the task allotted them without a word of complaint, and with but one comment: "It is a big undertaking, but we will do our best and we think we can make it." Such a spirit never fails to make it.

It is a similar spirit throughout the entire denomination that absolutely guarantees the success of this worthy enterprise before another year has passed.

* *

Birmingham, Alabama, a city of the New South, was my next stop. Birmingham, already a thriving progressive city, is a municipality with a future. It is not a "boom town." It is coming along in a healthy normal fashion. Coal and iron are to be found in the nearby mountains in sufficient quantitites to supply the world's needs for a century or two, and much of it will be drawn upon in the not far distant future. The educational and religious life of the place is progressive and is developing in this direction throughout the entire South. Knowing this, we must establish our cause in the growing cities of the South if we are to hold and still further develop the movements we have in the outlying districts. Mr. Bishop, our Southern Superintendent, had hardly settled himself in his new field of labor when he made a start in Birmingham. A society was organized and services held in a small motion picture house. Mr. Kelly, a strong representative business man, formerly of Dr. Coons' church in Haverhill, Mass., was elected president, and Mr. Clements, another man of the same stamp, was chosen clerk. Rev. C. E. Clark, at the time minister of our Camp Hill church, was secured to take charge of the Birmingham work, preaching there two Sundays per month, and the balance of the time in Camp Hill, where he continued to reside. From the first the movement has done well. The audiences have grown. A Sunday school has been organized. The membership has increased. A fine group of men make up the board of trustees. Some equally excellent women make up the personnel of a strong Mission Circle. The budget for the part time service, for the first year, estimated at $1,500, turned out to be $2,200. With the exception of what has been contributed by our Alabama Universalists elsewhere in the state, the whole amount has been raised by the local society.

I was in Birmingham over Sunday, and morning and evening I preached to an audience of about sixty. Certainly here is a good showing for the first year.

The next step is to put the church on a full-time basis, with services every Sunday and the minister residing in the city devoting all of his time and energy to working his field. We should move out of the little and rather dingy theater in which we are worshiping at present into the very attractive Strand Theater next door, in which there is a fine pipe organ. We should use good music and do some advertising. If we could accomplish all we have in this coming city during the first year, with a non-resident minister, and meager equipment, what may we not expect with ample facilities and a full time ministerial service? Opportunity opens wide its door to us in Birmingham; responsibility rests heavily upon us.

But possibly some one says: "What of it? We have made rosy beginnings before. Are we about to repeat the history of a brilliant start and a dreary ending?"

We have made rosy beginnings which have come to naught, but we have made many more in the course of our history which have been characterized by a very different outcome. We do not achieve success by taking counsel of our failures. Nature seems to spend a large amount of her energies to no purpose. All living creatures put forth a vast amount of futile effort. Only a small proportion of that which is expended comes to fruitage. Even when so precious a result as re-

production is aimed at, according to Darwin (Mr. Bryan will hardly dispute this point), the waste is enormous throughout the entire domain of nature. The sower sows prodigally because he knows that many of his seeds will never sprout. Nature succeeds and man triumphs because they both incur the risk of failure. Instead of giving up altogether for the reason that so much is lost, they go on giving and spending for the reason that the progress made more than compensates for the losses sustained.

For us as individuals and as a church there are but two alternatives before us. We may surrender because of our defeats or we may go forward because of our victories. The weak yield; the strong press on. Are we weak or are we strong?

Birmingham may be another Portland or it may be another Los Angeles. No one but God knows which and He, for reasons best comprehended by His own superior wisdom, won't tell. It is not for us to ask which it will be. It is for us to hear the call and do our duty. The call is loud; the duty is clear.

Mr. Clark, who came to us from the Methodists, has, under very unfavorable conditions, done admirable work. He has made the most of his opportunity and deserves more than a conventional vote of thanks.

* *

Mr. Bishop has preached in Mobile, Alabama, a port for ocean-going ships, which bids fair to rival New Orleans in time. He secured a hearing and found a number of friends interested in establishing a church. Nothing definite has been done there to date in this direction, for the reason that our resources are not sufficient to enable us to enter and develop all of the promising fields. We must concentrate somewhere and not spread out everywhere.

While I am mentioning Alabama points, a few words must be said about Brewton and Chapman. Brewton is a charming town of about five thousand inhabitants where we have a church of considerable strength. Those who attended the recent Detroit Convention, and who were present at the Crusade Symposium Thursday afternoon, will remember the Brewton minister, Rev. Henry Crumpton, who delivered an address that swept the gathering like a storm. His remarks, apparently impromptu, were so replete with wit, pathos, wisdom and inspiration, that his hearers will never forget the man or the occasion. Mr. Crumpton was formerly a Baptist.

Brewton is the home of Mrs. T. R. Miller. Her beautiful dwelling is a throne for the last word in hospitality. Her church is her life. She is the soul of devotion, not only to the local society, but to every interest of the denomination. She has a conspicuous part in everything undertaken by the denomination. Just now she is co-operating with the other friends in the Brewton parish in beautifying and enlarging the church edifice. In addition to new interior decorations a community house will be built which will afford ample facilities for Sunday school and social activities.

Not far north of Brewton is Chapman. It is the home of a great lumber industry, the moving spirit of which is a quiet but industrious and efficient man who is familiarly known to all who know him at all as "Greely" McGowin. His lumber mill, one of the largest in the South, is a beehive of action. Perhaps the lumber of which your dwelling is made came from Chapman. You never can tell. A night in the home of Mr. and Mrs. McGowin is a delight, and if you are a minister you will not escape the great joy of preaching in the little church to an audience of most interested listeners that will tax the seating capacity of the place.

To Mr. McGowin's vision and generosity, more than to any one else, belongs the credit for the creation of the office of Southern Superintendent and all that has grown out of it and is likely to come from it.

* *

On leaving Alabama for Florida points I was joined by our Southern Superintendent, Mr. Bishop. It was a relief to have him along, as well as a positive joy. My appetite for literature is strong but it falls down flat when it comes to railroad time-tables. They are a Chinese puzzle to me. I find them a labyrinth of bewildering lines, figures, signs, references and names. I am not much better in this respect than I was five years ago. Some people simply will not learn from experience, or they can't, one of the two. Not so with Mr. Bishop. He devours time-tables just as a fourteen year old boy does a "dime novel" when he can get hold of one. He has his head buried in one most of the time when he travels. Our journey through Florida, the "Land of Enchantment and Promise," was an intricate one involving obscure connections and short cuts, but Mr. Bishop got it all out of the time-tables and he never made a single slip.

Having referred to Florida as the "Land of Enchantment and Promise," let me conclude this instalment of my travelogue with a few general observations with reference to the state as a whole, reserving the details of the trip for the next article.

Florida is a land of enchantment because it is new in the sense of its development as a playground and as a land of vast economic possibilities.

Tourists of all classes, those of great wealth and those of small means, who desire to escape the severe winters of the North, will continue to go to Florida in ever increasing volume. It is easily accessible from the centers of population north and east by water, rail and auto. The hard surface roads are being constructed so rapidly that the time is not far away when the tourist can motor all the way from New York to Miami on a highway as smooth as a marble slab and through a country replete with scenic beauty and historic interest all the way. The climate is delightful, the beaches on both coasts are wonderful and the inland lakes and streams, some of them famous for the clearness of their waters, call to mind one's childhood dreams of paradise.

The tourist business of Florida is already enormous, but only in its infancy. Many towns and cities in all parts of the state double and quadruple their population between December and April. They jump from five thousand to ten thousand, from twenty thousand to sixty thousand, and from thirty thousand to one hundred thousand. There are men of small and large means, retired professional men and, last but not least, farmers from all over the country. They come by every known means of transportation, but thousands of the farmers have made the long journey

from Ohio, Michigan, Indiana, Iowa, Minnesota and Wisconsin by automobile.

The lure of a land of enchantment, however, is not easily thrown off when once it has laid hold upon you. The permanent population of Florida is going forward by leaps and bounds. Many of the tourists remind you of the people who go into a religious service to scoff and stay to worship. They go to Florida, not to scoff, but to see and enjoy for a season and then return home. What they see they enjoy so much that they purchase some real estate and become permanent settlers in the land where it was once rumored the fountain of eternal youth was to be found.

Among these new people who have moved to Florida to spend the rest of their days, are many northern Universalists. There is hardly a town of any size in the state in which there are not anywhere from one to a dozen Universalist families who have been connected with our strong churches in the North and who are eager to establish churches in their new place of residence.

There is a reason why people go to the peninsular state to live the year round. Florida has almost limitless possibilities of development from an economic standpoint. The citrus fruit growing propensities of the soil are enormous. No matter where you go, east or west, north or south, your eye rests upon endless orange and grape-fruit groves, or upon soil that can readily be converted into these groves whose blossoms are so sweet and whose fruit is so delicious. Thousands of acres of this land, heretofore unproductive, are now thickly dotted with tiny orange and grape-fruit trees, which in about five years will be swelling the volume of citrus fruit consumed by America.

How many of the readers of this article know the origin of the name grape-fruit? I was ignorant on the point until my Florida trip. The answer is simple: unlike oranges or lemons, grape-fruit grow in clusters or in bunches on the trees, like grapes; hence the name. It is a wonderful sight to see not merely one tree but great groves of them, just loaded to the breaking point, with great yellow grape-like bunches of this luscious fruit.

To one who has never before been so fortunate, it is an experience never to be forgotten to stand in one of these immense groves, first by the side of an orange tree, then by a grape-fruit tree, and have the owner say, "Eat to your heart's content." You have a new feeling of sympathy for Adam and Eve who, in that first garden, were told not to eat at all. How could they help it? You eat both oranges and grape-fruit, while your host looks on, until you feel embarrassed because you are so greedy. You begin to doubt your capacity, but it continues to hold out. With a little shiver you think of certain direful consequences which sometimes follow such dietetic indiscretions, but your host reassures you by saying "oranges never hurt any one," and temptation has its way. You throw prudence to the winds and plunge in. "Here is something new," remarks the grower. "A Mediterranean sweet I am experimenting with; try it." Perhaps it is a trick he is playing on you, but it works. You try one and you no sooner touch the juice to your lips than you exclaim, "Oh, isn't it wonderful!" Immediately you begin yo ır feast all over again. Eating oranges, shipped up north in boxes, is nothing compared to this experience. But my readers will be saying, "Why exasperate us? Why make our mouths water by relating such tantalizing incidents which are to us 'forbidden fruit?'" I will, therefore, turn to tomatoes and oil—wonderful rich, red tomatoes, but not olive oil.

The American people are great tomato eaters. The demand is ever on the increase. They are grown in Florida on a huge scale and at a time of year when they are out of season in the North. This means an unlimited market and good profits.

And now the oil promoters are in Florida. No one has struck oil yet, but many are drilling for it. There are holes in the ground and perhaps there will never be anything more. Lots of people have put their money into holes in the ground. On the other hand, they may strike oil in Florida some day. If they do, can you picture the future?

The promoters sell you real estate on two counts in Florida. One is tomatoes; the other is oil. The idea is that if you don't get oil you can raise enough tomatoes in a few years to return your investment and a handsome profit. If you do get oil, you have both tomatoes and oil, which, being interpreted, means riches. That sound like a good selling proposition.

Out beyond Cocoanut Grove, the millionaire colony, I met a Universalist from Potsdam, New York, clad in his overalls, with shovel in hand, breaking ground for a permanent residence. Florida is too enchanting for us to neglect it. Our opportunity there is too great to be left untouched.

John Smith Lowe.

The Papers of John Pererin

XXXIV The Redemption of the Sporting Instinct

SOME years ago, I ventured the remark to a friend that the quality that we call sportsmanship was a rudimentary form of Christianity. My friend, who was a lawyer, disciplined to a literal use of words, very devout, but not very imaginative, was very shocked—so much so that I began to fear that there was a moral kink in my mind; and I have never ventured the remark since until now. The idea has been again stirred in my mind by the reading of a book which I want to refer to presently. And on thinking about it, I mean to stick to my guns. For the thing that I call sportsmanship is a blending of unselfishness and a readiness to take risks, seasoned with a dash of chivalry. A young friend of mine described a schoolfellow of his to me the other day as a sportsman. I needed no other description. I know the type—a wholly admirable one. In my football days, I remember being told that the most brilliant Rugby three-quarter back of his day, whom I frequently saw playing, was not a good sportsman; and the explanation followed that he played too much for his own hand and did not feed his wing man. Sport has

fallen on evil days; professionalism and commercialization have done it much injury. But the playing field has been a good school of character; and this quality of sportsmanship is a priceless thing when it is rightly conceived.

The book to which I referred is "The Legends of Smokeover," by Dr. L. P. Jacks, principal of Manchester College, Oxford, and editor of the *Hibbert Journal,* who combines keen, clear, sane thought upon religion and life with an unusual gift of dramatization. This is the latest of a series of books of modern parables which no man can leave unread and consider himself well-educated. Its central figure is a man named Rumbelow, who from obscure beginnings became the owner of a coconut-shy, and by keen attention to business and an adventurous spirit built a great gambling business in Smokeover, in which the most modern business methods and the most extensive application of scientific discovery combined with world-wide connections enabled you to get scientifically calculated odds on any sporting or speculation event in the world. When the war came, Rumbelow, who from the beginning seems to have had gleams of a larger light, enlisted. He was wounded in France and came out of the experience a transfigured man. When the war was over, he re-established the old business on the old basis and the old scale. But with a difference. Before the war it existed for the profit and gain of its clients. Now it was going to work for the redemption of the world. And when the firm was ready to start, there was a great banquet at which Rumbelow announced the policy and the motto of the business: *Ideal Aims, Businesslike Methods, Sportsmanlike Principles.*

The main idea of the book is the creation of the moral will. Such a thing has not yet existed, for no single individual can possess it. It can only exist in a group of interpenetrating personalities; for only under those conditions can you effect a genuine synthesis of ideal aims, businesslike methods, sportsmanlike principles. As things are these do exist, in various inadequate combinations, and consequently they miscarry. When you have the businesslike methods and the sportsmanlike principles without the ideal aims, you produce the original Rumbelow, a center of corruption and degeneracy. When you have the ideal aims and the sporting principles without the businesslike methods you have your Gandhis and other dreamers whose dreams miscarry into failure and waste. And when you have your ideal aims and businesslike methods without the sporting principles, you create your Pharisees and other guardians of encrusted religions and standardized moralities. I think that we have here the real motto for churches. We have the ideal aims—nothing less than the Kingdom of God. But we modern Christians have little more. If only we could harness our ideal aims to the best methods of modern business—system, the methodical utilization of science, the elimination of waste and overlapping, of slovenliness and casualness, a rational distribution of labor—and to the sportsmanlike principle—the readiness to take risks, the willingness to accept hazards, to give our hostages to the future—and then go gaily ahead, God alone knows what we might not accomplish.

Some one should write a book on the revelation of God in modern business. Mr. Roger Babson has caught a glimpse of the idea. But he mixes it up with the dangerous idea that it pays to be godly. I imagine that we could find out a good deal of truth about one aspect of the mind of God if we studied the methods of some of the leaders of modern business. For after all, as St. Paul says, "God is not a God of confusion," and so, he adds, "let all things be done decently and in order," which, being interpreted, means, *Be businesslike.* But it is the sporting instinct that I am chiefly interested in at the moment. The prevalence of the gambling habit in every age and among all classes seems to indicate that there is an attraction for human nature in the risk quite apart from the profit that it may offer. You can see the same thing in the risks that men take in mountain-climbing and in other forms of sport and action. The human conquest of sea and air is a triumph of the sportsmanlike principle applied to science. Human nature on the whole appears to prefer the uncertain to the certain. And this seems to be ingrained in the very texture of life itself. Mr. Bernard Shaw tells us that the impulse of life has "struggled with matter and circumstance by the method of trial and error;" and M. Bergson says that in the evolution of life those forms have made the greatest successes that have taken the greatest risks. The sportsmanlike principle springs from the nature of things. And at its highest, it is, as our book says, "another name for the high romance of the spirit; it marks the point at which Law turns into Love, and the prose of life becomes poetry, and the music begins." It is the raw material of faith, and without it we remain static and motionless. "Unless," says Rumbelow, "our courage can take the risk of being in the wrong, we shall never find ourselves in the right. Every great principle gambles with the risk of its misapplication; and for that reason every moral enterprise turns out to be a sporting proposition." "To die," says Peter Pan in the play, "will be a great adventure." Maybe; but what an adventure life itself might be if we only began to live!

Spirit of Life, we confess before thee that we have been cowardly and faint of heart. We have shrunk from the great adventure of faith and love, and have run to cover when thou hast bidden it flare forth into the dark. We have loved to linger in the comfortable security of creed and legality, and have feared to face the call of life. Forgive us, we humbly beseech thee, and help us to do better, to dare more, and always to remember that it is nowise safe to refuse to take the risk of doing thy will. Amen.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of White Paper

THERE spake unto me a man, inquiring and saying, For what art thou most thankful? And I answered and said, I am so thankful for so many things, it is Difficult to Specify. Not until I have a Cinder in mine Eye or an ache in one Tooth or an hurt on the end of one Finger, do I realize how many are the blessings which I have nearly all the time. But if I am to answer thee right off the Bat, I would say that among the things for which I am most thankful, is White Paper.

And he said, I had not thought of that as among ife's major blessings.

And I said, I can take a scrap of White Paper nd transform it into a Promissory Note which the Bank will accept for an Hundred Shekels. I can make f it a Check which the Butcher or the Baker or the Candlestick Maker will accept for ten shekels as if it were that much in Gold. I can write upon it an Hymn, nd it will be sung on the Sabbath in the House of God. can write a Letter of Comfort that will warm the eart of a friend. I can send tidings beyond the Sea, nd convey Information and Affection to lands afar.

And he said, I had not thought of all that.

And I said, When there cometh to me from the tationer a Package of White Paper, all in even and rimmed sheets, I look at it with a kind of reverence as consider what shall be the destination of those Five Hundred flat and unsoiled leaves. For with it I can low up more trouble than with a Stick of Dynamite; nd with it I can write that which shall be read by an Hundred Thousand folk.

And I said, When the great Apostle Paul was in rison, and near to his death, he wrote unto Timothy or the Cloak which he had left at Troas with Crispus; or Winter was coming, and the Jail was cold and damp. And he wrote for his Books, for his mind was alert hat he might read. But there was one thing which e wanted even more, and that was something upon vhich he could write. For he was full of Messages, and e wished for Parchment. Had he lived in the days f Paper, how would his fingers have itched to get at . Therefore do I thank God for White Paper; and eek to write nothing that would shame me if I should ee it posted upon the Bulletin Board in the town where reside. For White Paper is a Peril as well as a Bless- ng; and the Letter Killeth.

* * *

SELF-GOVERNMENT IN EDUCATION

College life may be divided, generally speaking, into two istinct worlds, too often, in the case of many students, quite nrelated to each other. The first is governed wholly by the tudent body. It includes the so-called student activities, such s athletics, musical and debating societies, fraternities, the nning of dances and plays, and the conducting of the honor ystem. It is in this world that the student is chiefly inter- sted.

The second world, let us call it the academic, has to do with ae college curriculum. It is governed entirely by the faculty. n it the students have no control, and in many cases little in- erest. As to how many years they must spend in college, what ourses they shall be "required" to take, what courses they shall e permitted to "elect," and of what said courses shall consist, ney are allowed no voice. "Oh, I was exposed to it, but it didn't ake," is the answer which the captain of the football team may ve, when asked if he has taken such and such a course. It is sad reflection upon our educational system, if our young people e merely being exposed to a college education, if upon them hat education has no effect. Until they become smitten, as it ere, with a desire to learn, the process of education will remain hat it generally has been, a dusty tiresome discipline. The roblem is, how are we to get the students interested, or, better, ow are we to get them to interest themselves in the academic de of their education?

The step which the undergraduates of Barnard College have ecently taken is both hopeful and significant. A Student Curricu- r Committee, created by the Student Council with the consent the undergraduate body, has made a thorough review of the curriculum now in force, from which it has drawn the conclusion that to correct its fundamental faults an entirely new curriculum is necessary.

The three principal criticisms which the committee made were, first, that the freshman and sophomore years of college were nothing but a continuation of high school; second, that each course was given as an end in itself, no attempt being made to bring together the various parts into a unified whole; and third, that students could do very little intensive work even in their junior and senior years because of the number and variety of courses they were still required to take.

Accordingly the committee presented to the faculty a curriculum which they asked them to consider as a substitute for the present course of study. The freshman year, as the committee would plan it, would offer a course in the history of mankind "designed to bring out the chief aspects of man's relations to his environment by tracing present conditions and tendencies to historic processes." It would offer a course in human biology and psychology, which would include (*a*) outlines of human development and distribution on earth; (*b*) general structure of the human body from the simplest living units; (*c*) specific human development of the sex-reproductive, child-rearing function, taking up the outstanding facts of maternity and paternity, the pathological effects of perverse and unsocial uses of sex in society, and the facts underlying a satisfactory adjustment in marriage and homemaking. It would offer also a course in general mathematical analysis, a course in English literature "presenting literature as an aspect of life," and a course in the technique of expression, the aim of which is to develop the technique of writing. The sophomore year would offer a course in any one of the following natural sciences: chemistry, physics, botany, zoology, or geology; a course in the principles of economics; a course in philosophy, and one course from the following group: a survey of European history, a survey of American history, comparative government.

Before the end of the junior year it would be necessary to attain enough proficiency in either German or French to be able to read a specified amount of one of these languages in connection with one's major subject. All requirements, according to the proposed curriculum, would be passed off early in the college course, so that by the junior year students would not have to take more than one required subject. To allow for more intensified study, students would not be obliged to take more than four courses during the last two years, provided extra work were done in connection with these courses, and during the senior year credit would be given for research and for an organized seminar under one's major professor.

"The college curriculum was not made in a day, nor will it be revolutionized in a day," points out the *New Republic*. "In every forward movement the majority of the faculty will hold back, and that is well. The college, with all its defects, is a good thing in itself, and it is proper that the burden of the proof should be upon the advocate of change. It is proper, too, that advocates of change who receive the most respectful hearing should be those who emerge in the student body. The students are weaker than their instructors in point of technical knowledge, but their interests lie nearer the heart of the institution. In college, as in ordinary life, pertinence of interests goes far toward making amends for lack of experience."

* * *

HOW ENGLISH AND AMERICAN DIFFER

"I speak four languages," proudly boasted the door man of a hotel in Rome to an American guest. "Yes, four—Italian, French, English and American."

"But English and American are the same," protested the guest.

"Not at all," replied the man. "If an Englishman should come up now, I should talk like this: 'Oh, I say, what extraordinarily shocking weather we're having! I dare say there'll be a bit of it ahead.' But when you came up I was just getting ready to say: 'For the love o' Mike! *Some* day, ain't it? Guess this is the second flood, all right.' "—*Youth's Companion.*

Young People's Christian Union

DIRECTOR'S DATES

May 20-21. District Rally and Institute, Winchester, N. H.

May 28. Morning, Charlestown, Mass., Afternoon, Annual Memorial Service Mount Auburn.

June 18. Morning, Woodstock, Ohio; evening, Plain City, Ohio.

June 19-20. Ohio State Institute and Convention, New Madison.

June 25. Junction City, Kansas.

June 30-July. 2 Texas Convention, Elgin.

* *

MEN WANTED

After leaving the Clinton circuit, my way led me to our three city churches in North Carolina: Kinston, Durham and Greensboro. The first two of these are waiting for ministers to come to them. In Kinston Rev. Harry L. Canfield and Rev. Dwight A. Ball are keeping the flag flying, each of them giving two Sunday evening services a month, and during the winter and early spring Mr. Ball has been in the city one Sunday morning, also. In Durham, Mrs. Ball is holding the fort, postponing the work that is waiting for her elsewhere. Neither arrangement is satisfactory, and is regarded by all concerned as temporary until regular pastors can be secured in both places.

Kinston is one of the most progressive little cities to be found anywhere. I do not know of any place of its size, north or south, that has more paved and well-shaded streets. Like every growing and progressing community, it takes one step at a time, it does not jump on all fours at once, and the spirit of progress has not taken possession of every element and individual there. I once visited a New England town of which the same thing was true. But just as an illustration of the enthusiasm with which a progressive step is taken there may be cited the fact that two or three years ago Lenoir County, of which Kinston is the county seat, bonded itself for two million dollars for concrete and asphalt road construction, and with this money over seventy miles has been completed and more is under construction. This happened at the same time that the Maine State Legislature was debating the question of bonding the entire state for the same amount and for the same purpose.

When this same spirit of progress enters more fully into the school system, and some other phases of civic life, these Southern towns will probably build and maintain for their children the best schools in the country. And when the same spirit enters more fully into theology, there is likely to be a sweeping wave of liberalism, greater than any that has been witnessed at least for a century.

This means that there is no end of opportunity for a minister to go to one of these or of a dozen other places in the South, and after he has been there long enough to catch the spirit of the country, know its people and make himself one of them, he can be a real leader in social as well as theological advance.

Three Parts

All North Carolina is divided into three parts, like ancient Gaul, the first of which is the more or less flat coastal plain, which is almost entirely agricultural, except for the fisheries along the coast. Here is located Kinston, and the two circuits which touch that point, and Clinton and the circuit of which it is the center.

Next comes the Piedmont section, where the larger cities of the state are located, for this section combines agriculture with manufacturing, and then still farther west is the mountain country, which I have not yet seen except through a car window. For this reason I am perfectly competent to tell all about it, but I refrain.

In the Piedmont are located Durham and Greensboro, Raleigh, Charlotte and Winston-Salem, which has lately become the largest city in the state by the same method chosen by Greater New York. Durham is a little jealous, because by an old agreement whose life is a hundred years, the city can not absorb the suburbs which are now separated from it only by an imaginary line drawn down the middle of the street. And these suburbs are now fair-sized manufacturing centers themselves.

It is nearly seventeen years since my first and only visit to Durham, and I was impressed by the growth and evident prosperity of the city. It is very much of an educational center, and while the fame of its schools has not been as widely heralded as that of its tobacco, it is at least an equa factor in the city's progress.

In Greensboro the church is new, but ol enough so that the novelty has worn of The real constructive work of building strong church in a growing city is no opening up; it can not be do ne over night and there is not only opportunity in th city itself, but in Winston-Salem and i other and smaller near-by towns, preachin stations can be opened and later perhap churches organized. But it will be no eas task. It will require earnest and persisten and faithful work on the part of those i the field, and lots of it; and generous an long-continued assistance from those wh are standing behind these pioneers of ou faith.

Parlor Universalism

On my way from the Clinton circuit t Kinston in the new missionary Ford, w stopped to make a few calls in Deep Rur which is just in process of transition from country cross-roads to a small town. Thi is one of the points in Mr. Ball's Sout Kinston circuit. One of the older member of the church, Mr. Grady, has given the lo on which the church will be built; so fa there is no church building of any kind in th town. But in the meantime, his two sister have given up the front room of thei rather small house, rent free, and it is no the Universalist church and Sunday scho room. As I stood in the little room I wor dered how many folks would give up en tirely one room of their homes, not for a hour or two on Sunday, but for full tim for months, that the faith that is thei may have a tabernacle from which it ma be proclaimed until the temple is buil It is easy and delightful to help folks wh are doing all they can, and more than w are, to help themselves.

Stanley Manning.

Boston, May 12.

For the Quiet Hour

He shall bring forth fruit "in his season." Do we not often look for fruit out of its time—the wisdom of old age in a child, strength from weakness, attention from a preoccupied mind, the gracious airs of heaven from one who has been acquainted only with the rough ways of earth? If there are blossoms here and there, if fruits are setting upon the boughs, we should rejoice in hope and expectation when the time is ripe.

Isaac Edwardson.

The clouds hang heavy around my way;
I can not see.
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes
And follow Him.
Through many a thorny path He leads
My tired feet;
Through many a vale of tears I go;
But it is sweet
To know that He is close to me,
My God, my Guide!
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes He may reveal
No light at all,
But while I lean on His strong arm
I can not fail.

C. I. Scofield.

Born of the Spirit, filled with the Spiri what then? Every blessing that God b stows upon man is for a larger purpose tha the mere benefit of the recipient. God a ways gives a blessing that it may not on bless the person receiving it, but throug that person pass out into larger blessin upon some one else. It is the perpetu law of the divine giving that he gives, order that the gift may be passed on.

Campbell Morgan.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

THE A B C OF OUR MISSIONARY WORK

A im for an active, alert, aggressive Mission Circle in every Universalist Church.
B e both brave and bold in your plans. Make them big, broad, beautiful and bountiful.
C ome to comprehend what the Clara Barton Guild is doing—carefully and courageously moulding missionary-minded characters.
D are to be deemed different. Do your duty by your dues. Don't delay, disappoint or disgrace.
E ach woman should earnestly and enthusiastically make every effort to do her entire share.
F eel the need of full, frequent, faithful reports. Failure comes from forgetting.
G ive generously, without grumbling. Get good leaders. Grow in grace, grit and gumption.
H ave the happy, hopeful habit of originality.
I nvite your women in interesting ways. Introduce, instruct, inspire.
J udge our work in Japan judiciously. Are we not justified in extending it?
K indergartens there mean kindly treatment of children and kindle enthusiasm in parents. Keep ours in mind.
L et missionary literature and leaflets lighten the labors of your leaders.
M ake your mark in members and money. Manage missionary boxes methodically.
N ecessity demands that we negotiate now to better meet North Carolina's needs.
O bey the orders: "Go ye, "Love me," and "Love one another."
P rayer, preparation, participation and persistence pay large dividends.
Q uick answering of correspondence causes quivers of quiet gratitude in the heart of state and national officers.
R ead regularly the refreshing reports of our missionaries as recorded in the "Bulletin."
S tress mission study and so stimulate interest.
T ake time to tackle good programs, Tardy, tedious, tiresome meetings tax all types and terminate terribly.
U rge the extension of Universalism. Utilize every power within U.
V isiting other societies gives a fresh viewpoint, which is always valuable.
W rite to our missionaries. They grow weary and worried and will welcome your word of encouragement or cheer.
X pect to do great things. Xcel, xhort, xplain, xecute, and xplore.
Y oung women yearn for ways of service. Organize them that their efforts may yield results.
Z eal and zest are powerful partners in missionary work. Use them freely.

(*Adapted from That Book of Em's.*)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MY TRIP TO WESTERN MASSACHUSETTS

Can you think of a more delightful trip than one through the Berkshires the last of April? Such an experience was mine as the train pulled through the tunnel to North Adams, the electrics swung to Adams, the Boston & Maine rolled into Orange, the automobile sped over the road to and from North Orange, and finally the Boston & Albany landed me in Springfield, the last stop before returning to Headquarters.

It is splendid to see so many consecrated and loyal workers as we have in our Universalist schools throughout the land, and many of them are in Western Massachusetts. Is it really true that we are awakening to the fact that our service of worship needs our sincerest thought? Many are the questions on the subject "How to vary the service," and "What to do at a teachers' meetings." These fine schools are facing their problems with all seriousness, and great things are surely ahead for each one of them. Happy memories of meeting people face to face and knowing their needs are ever present in my mind.

S. J. M.

THE END OF THE TRAIL

In short chapters I have reported a long journey. Returning from the South, I visited Chattanooga, Tenn., where Rev. George A. Gay and Mr. Gus Currier are pastor and superintendent, and found vigor and progress. The Sunday school is an up-to-date institution, giving the impression of joy and efficiency. Chattanooga is unusually strong in its young people and children.

At Harriman, Dr. William E. Manning Todd is working patiently and faithfully to re-establish our church in the community. He hopes for a Sunday school in the near future. Through his courtesy I had the unusual privilege of speaking at a band rehearsal, thirty ex-service men giving me as respectful attention as though, instead of being unable to whistle "Yankee Doodle," I had belonged to the Boston Symphony Orchestra.

Cincinnati, Ohio, is taking on new life and strength under the ministry of Rev. John Price. Does the name of Stanley Stall sound familiar? I was delighted to find that this graduate of the Y. P. C. U. National Board had become superintendent of our Sunday school. He is a good one, and he and his fellow-workers made our conference first-rate.

At Chicago I conferred with numerous important folks and incidentally, with the co-operation of Dr. Fisher, transformed Miss Carol L. Masseck, daughter of our ex-secretary, into Mrs. Russell S. Smith.

My final visit was at Stockton, Ill., where I preached at the ordination of one of my St. Lawrence boys, Rev. William E. Garner. Before the service, a Sunday School Conference was held in a new hotel, the proprietor serving his first meal in honor of our workers. This strong parish has excellent prospects with its virile young pastor and his charming wife.

Three thousand miles! Forty-three addresses! Kind treatment everywhere! Happy auguries! Optimism rising. This has been a fine trip.

G. E. H.

* *

THE INTERNATIONAL CONVENTION

The sixteenth International Sunday School Convention will be held in Kansas City, Mo., June 21-27. It is expected that 8,700 delegates will be present. The delegates will come from every State and province in the United States and Canada. The morning sessions, except Sunday, will be general sessions held in the main convention hall, and will be devoted to reports, business items, and educational and inspirational addresses. The afternoons of Monday and Tuesday, June 26 and 27, have been reserved for division and department conferences. The five evening sessions, Wednesday, Thursday, and Friday, June 21, 22, and 23, and Monday and Tuesday, June 26 and 27, will open with a pageant, followed by addresses by prominent speakers. Among other activities will be institutes on community training-schools, daily vacation Bible Schools, week-day schools of religion, and local directors of religious education.

This convention is interesting to liberals as well as others, inasmuch as policies will be adopted which vitally affect all the activities of the International Association. It is hoped that co-operation with our denomination will be continued.

* *

APPRECIATED APPRECIATION

The new plan for systematic benevolence is attracting favorable attention from some friends beyond the borders of our own denomination. Miss Ruth G. Brown is the daughter of Frank L. Brown, secretary of the World Sunday School Association. She writes:

"I want to congratulate you on the splendid way you have gone about the systematizing of your Sunday school giving. I believe that one of the biggest faults in our present Sunday school system is the hit-or-miss way in which most schools conduct their giving. Your new plan can not help but deepen and broaden the real interest of the pupils in all their missionary work."

The Future of the

Foremost Thinkers in the American Church will discuss

THE CHRISTIAN CENTURY announces a thorough-going and unhampered discussion of fundamental questions dealing with the basic structure of the church, and leading up to no less searching an inquiry than this:

Is the Church as We Now Have It a Competent Organ of Religion as We Now Conceive It?

The discussion will start with a searching examination of the forces and tendencies in the larger units of organized Christianity—that is, the several denominations. Are the denominations still characterized by their original genius and significance, or have their distinctive ideas and aims passed over into the common possession of Christendom? How do the issues define themselves in the several denominations with respect to modern theology and the new social vision? At what peculiarly sensitive spots in each denomination does modernism clash with tradition? Is the denominational apparatus equal to the great task of present day Christianity? Are the present denominational groups moving toward a general coalescence, or toward further splits into still more denominations? Or is the entire denominational order moving toward collapse to make way for a distinctly different type of religious organization? The scope of the discussion is indicated by the following partial list of themes and writers:

The Future of the Methodists

Inside View, by Dr. Ernest F. Tittle, minister of Methodism's cathedral church at Evanston, Chicago.

Outside View, by Dr. William E. Barton, a Congregationalist, moderator of the Congregational National Council.

The Future of the Baptists

Inside View, by Dr. W. H. P. Faunce, president of Brown University.

Outside View, by Bishop Francis J. McConnell, a Methodist.

The Future of the Congregationalists

Inside View, by Dr. Albert Parker Fitch, professor of the History of Religion, Amherst College.

Outside View, by Dr. Lynn Harold Hough, a Methodist, minister Central church, Detroit.

The Future of the Episcopalians

Inside View, by Dr. Samuel McComb, dean of Cambridge Divinity School.

Outside View, by Dr. Peter Ainslie, a Disciple, president Association for the Promotion of Christian Unity.

The Future of the Presbyterians

Inside View, by Dr. Cleland B. McAfee, professor in McCormick Theological Seminary.

Outside View, by Dr. Orvis F. Jordan, a Disciple, minister First church, Evanston.

The Future of the Disciples of Christ

Inside View, by Dr. W. E. Garrison, dean Disciples Divinity House, The University of Chicago.

Outside View, by Dr. Joseph Fort Newton, minister Church of the Divine Paternity, New York City.

Other denominations—Unitarian, Lutheran, Roman Catholic, Friends, and still others—will be included in later announcements. The examination will be carried to the very foundations of the denominational system. Pro and con, the relation of denominationalism to Christianity will be considered, introduced by two articles:

"An Apologetic for the Denomination"

By Bishop Thomas Nicholson of the Methodist Church

"The Denomination as a Hindrance to Religion"

By Dr. Ozora S. Davis, president Chicago Theological Seminary

THIS GREAT SERIES IS ABOUT TO BEGIN PUBLICATION!

Denominations

this theme in the Christian Century during the year 1922

NEVER in the history of American religious journalism has there been so eager and wide-spread a response to a program of complete freedom in the discussion of Christian themes as that which *The Christian Century* is receiving. Thoughtful churchmen, both lay and clerical, in all communions are enthusiastic subscribers. They rejoice in a journal of religion which without displacing denominational organs, undertakes squarely to face the problems of this new age without regard to denominational interests. The discovery—and it has been a discovery—that a periodical can be religious and at the same time free, positive and at the same time liberal in its hospitality to all enlightened points of view, has seemed to thousands of unsatisfied hearts like coming upon a refreshing spring of living water in a desert place. The influence of *The Christian Century* extends into all the communions of the American church. It is equally at home among the Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians and other Christian groups. Its subscription list is an album of the signatures of the church leaders of the nation. Besides, it is gripping the minds of thinking men and women who have no church connection. They are astonished that from within the church which they supposed had become moribund and incurably denominationalized in its vision there should emerge a journal loyal to the church, devout and evangelical, and at the same time as free as a university class room. And they stand amazed to find themselves actually enjoying a *religious* paper! Churchmen and earnest minded non-churchmen are saying that *The Christian Century* is pointing the way toward a new day for Christian faith and practise.

The CHRISTIAN CENTURY
A Journal of Religion

CHARLES CLAYTON MORRISON and HERBERT L. WILLETT, Editors

FOUR DOLLARS A YEAR

Two Other Great Features of This Year

A SERIES BY
MR. JOSEPH ERNEST McAFEE
"Community Religion"

1. THE SOCIAL AND POLITICAL BACKGROUND OF THE AMERICAN CHURCH.
2. THE DENOMINATIONAL CHURCH.
3. THE FEDERATED UNION CHURCH.
4. THE COMMUNITY CHURCH.
5. A COMMUNITY RELIGION.
6. INTER-COMMUNITY AND NATIONAL ORGANIZATION OF RELIGION.
7. NEXT STEPS IN COMMUNITY EXPRESSION OF RELIGION.

A SERIES BY
DR. H. D. C. MACLACHLAN
"Studies in Sin"

1. THE SIN AGAINST THE HOLY GHOST—Browning's "The Ring and the Book."
2. SIN AND ATONEMENT—Tolstoi's "Resurrection."
3. THE SIN OF IMMATURITY—Ibsen's "Peer Gynt."
4. THE SIN OF THE SECRET WISH—Strindberg's "There Are Crimes and Crimes."
5. SINNING AT LONG RANGE—Bernard Shaw's "Widows' Houses."
6. SECOND HAND SINNING—Kipling's "Tomlinson."
7. SIN AND PUNISHMENT—Dostoieffsky's "Crime and Punishment."
8. SIN AND SOCIAL CONVENTIONS—Hutchinson's "If Winter Comes."

The Christian Century is Distinguished by its Candid Discussion of Living Issues in the Light of the Mind of Jesus

Fill out one of these coupons and mail to-day. Addresses outside U. S. must provide for extra postage.

The Christian Century, 508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to *The Christian Century* at your regular rate of $4.00 (ministers $3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of [ ] "Toward an Understanding of Jesus," by Simkhovitch, or [ ] "Our Bible," by Willett, or [ ] "What and Where is God," by Swain, or [ ] "What Christianity Means to Me," by Lyman Abbott, or [ ] "Religion and Business," by Roger Babson, or [ ] "The Proposal of Jesus," by John Hutton, or [ ] "Children of the Market Place," by Edgar Lee Masters.

[ ] For $6.50 (ministers $5.50) Wells' "Outline of History" and *The Christian Century* for one year.

[ ] For $9 (ministers $8) Shailer Mathews' and Gerald Birney Smith's great volume, "A Dictionary of Religion and Ethics," and *The Christian Century* for one year.

Name..... Address .....

C. L.

The Christian Century,

508 S. Dearborn St., Chicago

Dear Sirs: Enclosed please find $1.00 for a twelve weeks' acquaintance subscription to the *Christian Century.*

Name .....

Address .....

(Use title "Rev." if a minister)

C. L.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

May 25. Annual meeting W. U. M. A. of Rhode Island, East Providence.

May 27. 3 p. m. Universalist Historical Society, special meeting, Hotel Oakland, Oakland, Cal.

May 27-30. Universalist Pilgrimage to Murray Grove.

June 5. Visitation and Donation Day Doolittle Universalist Home, Foxborough, Mass.

June 6-8. Iowa State Convention, Osage.

June 7. Rhode Island Universalist Convention, First Church, Providence.

June 30-July 2. Texas Convention, Elgin.

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 6. Southern Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,256
Bridgeport, Conn.	2
New Haven, Conn.	1
Mount Pleasant, Iowa	2
Portland, Maine, Messiah	26
Chelsea, Mass.	5
Marlboro, Mass.	6
North Cambridge, Mass.	8
Roxbury, Mass.	1
Lansing, Mich.	28
Manchester, N. H.	7
Woodsville, N. H.	2
New York:	
Central Square	8
Cicero	13
Clarendon	4
Macedon	3
Syracuse	1
Caledonia, Ohio	7
Linesville, Pa.	16
Scranton, Pa.	4
Brattleboro, Vt.	8
Total	1,408

CHRISTENINGS

Previously reported, 74. Rumford, Me., 1. Woodsville, N. H., 1. Central Square, 1. Clarendon, N. Y., 12. Total, 89.

PERSONAL

Rev. C. A. Polson's new address is 419 E. Washington Street, Hoopeston, Ill.

Mr. Frank C. Connor, 886 Main Street, Bridgeport, Conn., has been appointed state chairman in the Comrades' campaign.

Rev. Dwight A. Ball, of Kinston, N. C., has been appointed state chairman for North Carolina in the Comrades' Campaign.

Mr. and Mrs. Ezra B. Huntley, of Canaan, Conn., father and mother of Rev. George E. Huntley, D. D., celebrated on May 13 the sixty-fifth anniversary of their marriage. Both are in good health and possess all their faculties.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Women's Day was observed with a splendid service. Mrs. Susan S. Bishop, president of the Connecticut W. U. M. S., outlined the work of that organization, and Miss Charlotte Fenno, president of the local Clara Barton Guild, told of the work of the Guild. Another speaker made an appeal for help in the local Community Chest campaign. On Sunday, May 7, two members were received into the church.

Elorida

Tarpon Springs.—Rev. Louis J. Richards pastor. Throughout the winter, Mr. Richards, of Orange, Mass., has been the pastor here, preaching in the morning at this church and in the afternoon at St. Petersburg. Audiences have been large, with more than the usual proportion of men. Mrs. Alice Woodrough Chapman of New York has given her services as soloist during the winter, and much credit for the success of the work is due to the splendid co-operation of Mr. and Mrs. George Inness, Jr., who are also New Yorkers. That Mr. Richards received the unanimous vote of the board of trustees to return to Tarpon Springs next winter is proof of the appreciation and regard which he has won through his devoted service.

Indiana

Muncie.—Rev. Harry Adams Hersey, pastor. Women's Sunday was observed May 7, when the women had entire charge of the service. Mrs. Mary E. Case spoke on "St. John's Women," Mrs. W. C. Caldwell on "Universalist Women To-day," and Mrs. H. A. Hersey on "Every Woman." Mrs. M. A. Doran and Mrs. W. W. Wadsworth also assisted in the service.

Iowa

Mount Pleasant.—Rev. Laura B. Galer, pastor. This church has been enjoying an old-fashioned revival under the leadership of the Mid-West Superintendent, Rev. Luther Riley Robinson. Every means was used to advertise the meetings, the purpose being to spread liberal thought in a town where antiquated theology had barred progress in both religious and secular education. At the close of the services, special literature was given out at the door, while the literature racks containing general tracts were emptied many times during the week. At several of the meetings Mr. Robinson sang and his preaching stirred his hearers to thought. He gave four sermons on doctrine, including his own story of how he became a Universalist, and four sermons on applied Christianity, as well as a stereopticon lecture on evolution. Two new members were received.

Maine

Rockland.—Rev. John M. Ratcliff, pastor. As usual our church observed Maundy Thursday by the celebration of the Lord's Supper. Three new members were received into membership at that time, and on the Tuesday evening following Easter, six more united. On Easter Sunday the church was beautifully decorated, many plants being given in memory of departed members of the church. Splendid music and a fine sermon made the day one to be remembered. There was also rejoicing over the successful drive of the previous Monday when the annual budget of a little over seven thousand dollars was raised. A concert by the Sunday school was given in the evening.

Woodfords.—Rev. Alfred S. Cole, pastor. The Ladies' Circle held a successful Easter sale and supper, followed by an entertainment, one of the features of which was a mock graduation. Easter was observed by an appropriate sermon by the pastor and by special music, the chorus being assisted by Mr. David Field from Westbrook Seminary as violinist. In the evening students of the seminary and members of the Golden Rule Class, under the direction of Miss Taylor, gave a pageant. The Non Nobis Class presented the comedy, "The Arrival of Kitty," on April 27, and on May 4 the Sunday school fair was held, when the Golden Rule Class put on the musical comedy, "A Modern Cinderella." On Women's Day, April 30, the pulpit was occupied by members of the Mission Circle. Mrs. Milo B. Folsom of Gardiner, Me., gave a most interesting address on missionary work.

Massachusetts

Abington.—Rev. Luther Weston Attwood, pastor. At Easter there were three accessions and one child was christened. Contributions have been received for a new baptismal font. The Social Circle gave a successful May Day breakfast and the Young People's Club is preparing for the annual May party. A Junior Y. P. C. U. has been organized with seventeen members. At Easter time, Miss Matsu

Koyama gave a lecture before this Junior Union, explaining the collection of pictures which Mr. Attwood brought from Japan, which were thrown on a screen. The Mission Circle has held regular meetings, studying "The Kingdom and the Nations." Five new members have been enrolled. Quotas have been paid, the Bethany Union and Sunburst, N. C., remembered, and much local work done. On Woman's Sunday, the Circle presented Mrs. Ayres' lecture upon Japan at the morning service. Repairs are being made on the church building, and a fine new Estey organ is being installed.

Gloucester.—Rev. John Clarence Lee, D. D., pastor. Women's Day, as appointed by the Women's National Missionary Association, was observed in the Gloucester church, Sunday, April 30, at the morning service, which was conducted entirely by the women of this church, in an admirable and impressive manner. Miss Annie P. Marr, a member of the Mission Circle and teacher in the Gloucester high school, presided, and conducted the devotional exercises. Specially beautiful music was given by the church quartette. Mrs. John Clarence Lee read the last chapter of Proverbs. The Rev. Ada C. Bowles, whose home is in Gloucester, gave an address upon the mission work in the South, in which she was engaged for several years. Mrs. M. Abby Rust made a very interesting report of what has been accomplished by our Mission Circle in its contributions to the Jubilee Fund, to the Japan Mission, and to all the interests fostered by the Massachusetts Women's Missionary Association. Miss Dorothy Burnham, the executive secretary of the Cape Ann Community League, spoke of the principles of the Universalist faith as the inspiring ideals of service, the slogan of the social aim of to-day.

North Weymouth.—Rev. Roger L. Marble, pastor. Five new members were received into the church on April 2. On April 6, a Mission Circle was organized with eleven members, and about six more are to join at the next meeting. During Passion Week, we united with the Congregational church in a series of union meetings which were very largely attended. At the final service on Good Friday, Mr. Marble preached on "The Victory of Jesus," to a congregation of about two hundred people. Easter services were well attended. In the evening the church school held a special service. On April 24, our Men's Club was entertained by the Men's Fellowship Class of "the other church." On April 26, Squad Four of the parish held a successful food sale and Pop Concert. The pastor has organized a church cabinet consisting of the heads of the various organizations, and at its first meeting several plans were discussed which we feel will bring good results. On April 30, the new Mission Circle took charge of the morning service, in observance of Woman's Day. In the evening, fourteen of the young people went to South Weymouth by truck to attend the devotional meeting of the South Shore League of the Y. P. C. U.

Saugus.—Rev. F. S. Rice, pastor. The church is at present quite active. Congregations have been growing steadily and interest is increasing. The Women's Alliance meets every week and has added to its funds by holding several entertainments. The choir gave a fine concert recently, and the Dramatic Club is putting on a play.

Michigan

Detroit.—Rev. Charles F. Patterson, pastor. Easter was a wonderful day here. The church was thronged and the service inspiring. Twelve new members were received into the church and two children christened. Good Friday was more generally observed than for many years past. There was a cessation of business from twelve until three, and the many services were largely attended. Mr. Patterson delivered the sermon at the union service held in the Unitarian church. The annual parish meeting, April 10, showed all departments of the church to be prospering. The Sunday school has the largest registration and the highest average of attendance in its history. On April 23, Dr. McCollester, who came to Detroit in the interest of the Tufts endowment drive, was greeted by a large congregation and received over $1100 in cash and pledges. The campaign for the Washington Church and the Perin-Cate Home was inaugurated at a dinner given by the Comrades, April 24. Nearly half of the local pledge of $1,000 was subscribed. Laymen's Sunday was observed shortly before Easter. W. P. Putnam and C. L. Kniffen conducted the service, and E. M. Honey delivered the sermon.

Minnesota

Rochester.—Rev. E. M. W. Smith, pastor. On April 5, the parish held its annual birthday supper. The church has been organized fifty-five years. Mr. Smith has become the permanent pastor here, and is doing splendid work in increasing the congregations and in interesting the people in his plans for the church. Lectures are given every Sunday evening, and on Thursday evenings there is a class for literary study which is well attended and enjoyed. We are planning some Sunday soon to transport minister and congregation to some near-by town and hold services there. On Easter the church was beautifully decorated with Easter lilies, ferns, roses and hydrangeas. There was special music and a sermon appropriate for the day. Two children were christened, and the church was well filled.

New Jersey

Newark.—Rev. Henry R. Rose, D. D., pastor. Easter was the climax of a season of unprecedented religious interest. Dr. Rose has been preaching religion and theology as never before, and his five sermons on "Why We Believe What We Believe," have brought out congregations of five and six hundred people every Sunday morning. From one hundred to one hundred and fifty attended the noon-day services during Holy Week, and at the Good Friday service in the evening over four hundred people were present, three hundred of whom took communion. Easter was the glorious climax. Over eight hundred attended the service, hundreds were turned away, and fifty-five new members were received into membership. The best part of it all was that these people joined of their own accord; the pastor had not asked a single person to unite with the church. The Sunday evening lectures have drawn audiences which have crowded the church to the limit, and from these enormous gatherings hundreds have begun to come to the morning service and to take active part in church and Sunday school work.

New Hampshire

Concord.—Rev. Harold H. Niles, pastor. Woman's Sunday was a great day with us here. A large congregation was present to hear Mrs. George E. Huntley. Three of our ladies conducted the service, Mrs. Fred Chase, Mrs. Thomas Sullivan, and Mrs. Franklin Matheson, while four of the girls acted as ushers. One young lady gave her name to Mrs. Huntley as being interested in Japan and expressed her desire to serve the Church over there. As we have put our quota for Japan in the budget, we did not take any special offering that day.

New York

Albion and Clarendon.—It was a real Easter day in both churches. At Albion the church was full morning and evening and at the Good Friday service there was a large attendance. In the evening a concert of sacred music was given. At Clarendon four were received into membership and twelve children were baptized. Every seat was taken at the Easter service. while the largest offering ever taken was received in both churches.

Central Square.—Rev. Julia M. Tobey, pastor. During Holy Week three evening services were held at which Prof. H. P. Morrell of Canton preached. Easter Sunday was observed with a special service of music and communion. Eight members were received and one child christened. Rev. Stanley Manning was with us recently, when a young people's society was organized.

* *

CHILDREN AT MURRAY GROVE

The increasing number of children at Murray Grove make necessary special plans for their entertainment. Jolly games and comfortable, attractive swings will be provided this year. Miss Dorothy Kramer, recreational director, will have something interesting for everybody.

The season opens on Saturday, July 15, and continues until Tuesday, Sept. 5.

MAY BREAKFAST AND WORKERS' CONFERENCE

Wednesday, May 24, 11.30 a. m., at Chipman Hall, Tremont Temple, Boston. Tickets $1.00 each, to be purchased and paid for before May 17 if possible. Send checks to Grace F. White, 37 Pomeroy St., Allston, Mass.

This occasion is in the interests of the Drive for the "Women's Union Christian Colleges in the Orient."

Our Woman's Universalist Missionary Society is represented on the Executive Council, and our best endeavor is anticipated and expected. While, as a denomination, we may not finance a Christian College in Eastern lands, our love for Christian education everywhere will enlist our interest and support. And we urge a generous rally to this opportunity of service, where, "all together," we may share in advancement of womanhood, and saving of civilization to future generations in the Orient.

The speakers at this Breakfast include: President Woolley of Mount Holyoke, Mr. William Hung of Peking; Miss Edith Coon, vice-president of the Woman's College in Madras; Prof. Seal Thomson, of Wellesley; Mrs. Henry W. Peabody, National Chairman.

As the number of tickets at our disposal is limited, early orders are advised.

There are inspiration and uplift and thorough enjoyment assured to all privileged to attend.

Grace F. White,
Universalist Representative on Executive Board.

* *

Notices

LEADERS WANTED

If you have issues of *The Leader* for April 8 and April 15, which you no longer want, will you please mail them to Universalist Headquarters, 176 Newbury Street, Boston?

* *

RHODE ISLAND CONVENTION

The Rhode Island Convention will meet in the First Church, Providence, Wednesday, June 7.

* *

BOSTON UNIVERSALIST CLUB

This year as last year, the Boston Universalist Club will co-operate with the Y. P. C. U. in holding memorial exercises at Mount Auburn Cemetery, Cambridge, on Sunday afternoon, May 28, at 3.30.

Rev. L. L. Lewis of Melrose, representing the Club, and Rev. Stanley Manning, representing the Y. P. C. U., will be the speakers. Members of the Club are asked to bring flowers for the decoration of the graves.

* *

BOSTON MINISTERS' MEETING

The Boston Ministers' Meetings on Monday morning at Universalist Headquarters have been discontinued until the fall.

* *

OFFICIAL CALL

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. The first business session will be called to order at 10 o'clock on Monday morning, July 17, but on the preceding day an inspirational and educational program will be presented. Institutes, group conferences and platform meetings will be held on all four days.

Carl A. Hempel, Secretary.

IOWA CONVENTION

The eightieth annual session of the Iowa Convention will be held in the Universalist church at Osage, beginning at 2 p. m., June 6, and closing at noon, June 8, for the election of officers and for such other business as may come up for action.

H. L. Stoughton, Secretary.

Invitation

The Osage parish cordially invites all Universalists and other Liberals of Iowa to attend this Convention. Entertainment will be provided for guests and delegates on the Harvard plan. Other meals at moderate price can be secured within a few blocks of the church. Those desiring accommodations, kindly notify Mrs. A. W. Altenbern as soon as possible.

A. W. Altenbern, Minister.

* *

NEW YORK FELLOWSHIP COMMITTEE

There will be a meeting of the Fellowship Committee of the New York State Convention at the parish house at Utica, Tuesday, May 23, at 1 p. m. for the purpose of examining Rev. Klaas Oosterhuis as to his fitness for the Universalist ministry.

George H. Bowers, Secretary.

* *

W. U. M. A. OF RHODE ISLAND

The fourteenth annual Convention of the Women's Universalist Missionary Association of Rhode Island for the election of officers and other business, will be held at the East Providence church, Thursday, May 25. The morning session will open at 11, after which there will be a box luncheon with coffee furnished by the East Providence Circle. Both speakers and matters of interest are assured to make this meeting one worth while to those in attendance, and a cordial invitation is extended to all.

Laura E. Hoag, Secretary.

* *

Y. P. C. U. CONVENTION

Official Call

The thirty-fourth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Worcester, Mass., beginning at 7.30 p. m., July 19, 1922.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Louis F. Merlin, Secretary.

Brooklyn, N. Y., April 11, 1922.

"Camp Wamego for Boys"

Exclusively Universalist-Unitarian Management

In Adirondacks, N. W. Saratoga. 70 acres grounds, 3 lakes, beaches, pine groves, 12 acre campus, mountains.

Special Councilors from U. S. M. A., West Point, and other institutions. All sports, educational hikes and games. Guaranteed personal attention by manager. Not an institution—a boys' country home. Tutoring. Wireless taught. Radio 'phone, long distance 'phone, &c. Catalog.

REV. C. J. HARRIS
45 Pinehurst Ave. New York City

CAMP THURSTON FOR BOYS

South Lyndeboro, New Hampshire

conducted by the proprietor,

Mr. J. H. Philbrick

14 Columbus Avenue, Saugus, Mass.

with the aid of a carefully selected staff of able men and a camp mother.

Mr. Philbrick is a man of years of experience in such work and a teacher in a Boston high school.

The camp is situated on a mountain near lakes where there is bathing and fishing, hikes, berry picking, woodcraft, trail building, everything dear to the hearts of boys and only sixty-five miles from Boston.

Special attention to the upbuilding of character, self-reliance and developing of initiative.

Very low prices. Send for folder and further information to above address. Reference, Rev. Frank S. Rice Pastor First Parish Church, Saugus, Mass.

NOTICE

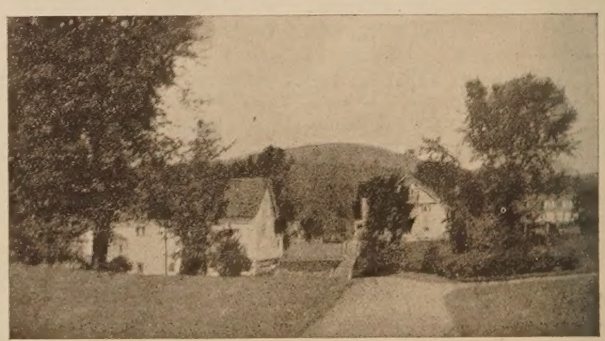
Pastor Wanted

For Olinda, Ontario, Universalist Church. Salary Eight Hundred Dollars a year, with use of a free furnished parsonage, with light and fuel. Also garden plot.
Ministers interested please communicate with the clerk,
MRS. NORA BRUNER
Ruthven, Ont.

Proctor Academy Inn

"Among the Hills"

ANDOVER, NEW HAMPSHIRE



Second season opens July first. Ideal resort. Excellent food. Tennis, swimming, mountain climbing. Good accommodations. Low rates. Summer preaching by representative Liberals in Academy Chapel each Sunday.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price; and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
176 *Newbury St.,*
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 **Send for Catalog.**

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. **Price 60 cents per dozen.**

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. **Price 15 cents per copy.**

UNIVERSALIST PUBLISHING HOUSE

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools

416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for homelike living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-ebing. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thoro gh courses preparing for college.

Instruction in Elecution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Courses leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

Instructor: "Frank, tell the class about the Anabasis. What was the Anabasis?"

Frank: "It was—er—it was a piece of music they played on the Zenophon."—*Nashville Tennessean.*

* *

A little five-year-old came running into his aunt's home, which was not far from his own, and said: "Oh, auntie, mother wants to know will you please borrow me while she goes shopping."—*Boston Transcript.*

* *

"Mother, I just took a splinter out of my hand with a pin."

"A pin! Don't you know that's dangerous?"

"Oh, no, mother, I used a safety-pin."—*Science and Invention.*

* *

The story is told that a perspiring copywriter working on an Ivory soap campaign produced this: "The alkaline elements and vegetable fats in this product are blended in such a way as to secure the highest quality of saponification along with a specific gravity that keeps it on top of the water, relieving the bather of the trouble and annoyance of fishing around for it in the bottom during his ablutions." When this piece of copy reached the advertising manager, he substituted for it these two words: "It floats." For which of these pieces of copy would you be willing to pay the most money?—*Forbes Magazine.*

* *

She: "Oh, George! I've just won a hundred-pound prize for the best article on the cruelty of trapping wild animals."

He: "Good egg! What are you going to do with it?"

She: "Oh, now I can afford a new fur coat!"—*London Mail.*

* *

"Lady, just arrived from England, wishes to dispose of her entire wardrobe."—*Advt. in Australian paper.*

"For sale, Aviary, cont. 8 canaries, also electric radiator, cheap."—*Same paper, same day.*

The birds apparently feel the cold more than the lady does.—*London Punch.*

* *

Your Congressman will note this letter in *Life* with interest: "*Dear Life:* You recently published a letter, signed 'Agricola,' asking whether your readers could tell him or her where he or she can get dandelion bulbs for home planting. I think I can help him or her out, for once I wrote to our representative in Washington asking for some Country Gentleman corn seed. After several years had elapsed, the seed arrived, and I planted it as directed. When spring came I found no traces of corn, but I raised a bumper crop of dandelions where the seed had been planted, and I sold them as spinach at a handsome profit.—F. O. B."—*Christian Register.*

The Macmillan Company

Announces the early publication of

"The Little Corner Never Conquered"

The Story of the American Red Cross War Work for Belgium

By John van Schaick, Jr., D. D., M. D.

Formerly Lieutenant Colonel, U. S. A. (Assimilated) and formerly Commissioner to Belgium, A. R. C.

Illustrated, Cloth, 12mo., $2.00

Among the chapters are: "The Spectacle of War in Flanders," "The Works of Her Majesty the Queen," "Belgian Red Cross Activities," "Refugees in Flight," "Refugees in Exile," "The Children's Own Stories," "For Those Who Held the Line," "The King Comes Home," "Cardinal Mercier," "The Americans Come to Flanders."

Illustrating Applied Religion at its best. Setting forth the true principles of relief in war or peace. A story told by a participant with perspective.

For Sale by

Universalist Publishing House

176 Newbury St. **Boston, Mass.**

A New Book by Dr. Fisher

Which Way?

A Study of

Universalists and Universalism

By Dr. Lewis B. Fisher

Dean of Ryder Divinity School

"A brief, plain statement of what Universalists have believed in days past and of what they are believing now, in this new age, with its new Bible, its new science, its new psychology, sociology, economics and theology."

Price, $1.00

Universalist Publishing House

176 Newbury St., Boston, Mass.